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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

From the New-York Courier and Enquirer.

TEXAS.

There is reason to believe that at some period during the present session of Congress, the question of admitting *Texas* into the Union, will be submitted for consideration. This is a question of grave importance; and in our opinion, when considered by the people aside from all prejudices, cannot fail to be received with favor.

When the question of admitting *Texas* into the Union was discussed some years since, we were amongst the most earnest advocates of that measure. Without being in any way interested in the fate of Texas, except as in our judgment her destiny and future position are inseparably connected with the welfare of the United States, we are free to confess, that the more we have reflected upon the subject, the more strongly we are convinced, that if Texas should consent to become a part and parcel of the United States, it is our duty to admit her.

In the first place, the best feelings of the *Philanthropist* and the Abolitionist, should be in favor of the admission of *Texas;* because, the moment that she is admitted, the laws of the United States in regard to the *slave trade* will necessarily extend over every portion of the admitted territory; and the consequent further introduction of *slaves* from the West India Islands will be prevented. We are well aware that while *Texas* nominally prohibits the introduction of slaves, except from the United States, her great source of supply is the West India Islands, which are supplied directly from the coast of *Africa*, through that most infamous of all traffics, *the slave trade.* Admit Texas then—throw over and around her, the protection of our laws—and not only would we exclude the introducion of slaves from the West India Islands, but in the same ratio, decrease the demand of the West India Islands upon the direct trade with Africa.

Then again, add *Texas* to the United States, and inasmuch as our laws will prevent the introduction of slaves from the West India Islands, it follows as a matter of course, that the entire supply must be derived from the slave States of our Union. We need not tell the intelligent reader that the slave is always nursed with the greatest care, best clothed and fed, and treated with the greatest kindness, where his labor is most productive and his intrinsic value the greatest. It is a knowledge of these facts, that has induced many humane slaveholders of *Maryland* and *Virginia*, to sell their slaves *en masse* to the southwestern planter, at the same time that they refused to sell them to the inhabitants of the same State. These men will tell all who consult them, that owing to the more genial climate and more fertile lands of the southwest, the planter there, necessarily finds slave labor far more profitable; and consequently, that he is not only enabled to furnish him with better clothing and food, but that it becomes his *interest* to do so. It follows of course, that every philanthropist and every abolitionist in the land—every individual who really feels, or *pretends* to feel an interest in the slave, and desires to better his condition—should be the advocates of any and every measure calculated to change his location from *Maryland, Virginia, Kentucky* and *Missouri*, to more southern regions and a more favorable climate.

Attach Texas to the Union, and within ten years, each and all of the States named, including *North Carolina*, would be compelled to abolish slavery from within their borders, for the simple reason, that they *could not afford to keep them* when their value would be so much greater in the great Southwest. Necessity—absolute and imperative necessity—would compel the sale of their slaves to the southwestern planter, because the entire produce of their labor, brought in competition with the slave labor of *Louisiana* and *Texas*, would not pay the current expense of feeding and clothing them, much less yield an interest upon their cost. Such being the case—and that it would be, no man in his senses can question—should not every friend of the slave, advocate the annexation of *Texas* to the Union, in order that the introduction of slaves from the West Indies might thus be excluded, and at the same time the condition of our slaves be greatly benefited by being transported to a more genial part of the country, where the increased value of their services, would insure them better food and clothing, and greater attention on the part of their masters? And then, too, at the same time that these benefits are to be secured to the slave by a mere change of location, and the introduction of others into the country prevented, we should be morally certain of adding not less than *four*, and probably *five* of the northern *slave* States, to the list of *free* States. To this it is answered, that *Texas* would ultimately constitute as many *slave* States. Admit it. There are at present *fourteen* free and *twelve* slave States; add five to the number of free States, and our number would be *nineteen*, while the five slave States ultimately to be formed out of *Texas*, would only supply the place of the slave States made *free* States by the admission of Texas into the Union. Our space will not permit us to dwell upon this argument and the inevitable consequences of some of the considerations presented; but the intelligent reader seeking after truth, can very easily perceive the full bearing and tendency of the suggestions here made.

Having, as we think, thus satisfactorily disposed of the question of *slavery* as connected with the annexation of *Texas* to the Union, and very clearly shown that such an event should be anxiously sought for by every friend of the slave, we will now look at it in a *National* point of view.

Texas was, beyond all peradventure, a part and parcel of the United States, until Mr. Adams, under the advisemen: and with the concurrence of Andrew Jackson, ceded it to *Spain* at the time of the purchase of *Florida*. Her boundary on the southwest—a sandy district, three hundred miles in width—was our natural and only safe boundary; and every consideration of policy and humanity, alike demands that we should re-possess ourselves of this invaluable country at the earliest period that we can do so with justice,

Texas, as is well known to most of our readers, is settled entirely by citizens from the United States, who have emigrated chiefly from our cotton-growing and sugar-planting States, with the infusion of a few hardy sons of New England, whose enterprise carries them to every part of the globe. Her soil and climate are peculiarly calculated for the culture of cotton; and we speak advisedly when we say, that under favorable auspices and such an increase of population as the countenance of the British government would secure her, *she can in ten years grow more than sufficient cotton to supply the entire consumption of Europe!* Now we all know, that England is fully determined to procure a supply of *cotton* independent of the United States. With this view she is striving first to procure if possible a supply from her own dominions in the *East*—failing in this, she will then turn her whole attention towards *Texas;* and in contemplation of such a contingency, has already entered into a commercial treaty with that youthful republic. In a very few years—in *five*, probably—the supply of *cotton* from *Texas* and the East Indies, will be equal to the entire demand for the manufactories of England; and from that moment the cotton from the United States will be as effectually excluded from her ports as is our *flour*, except under extraordinary circumstances, at this moment. The produce of her manufactories will be thrown into *Texas* free of duty; and gradually, but *certainly*, find their way into the United States, because it is perfectly idle to suppose that with our extended boundary upon Texas on the southwest, we could exclude a *tenth* of the goods which England would manufacture to be smuggled into our extensive country. What, then, becomes of the great staple of the South and Southwest? What, then, becomes of the shipping interest and commerce of the North? England already refuses all the produce of the northern States; and whenever it shall be her interest, she will in like manner refuse all the produce of the South. There can be no shipping and no commerce without an export trade. If we have nothing to *export*, we cannot import; and without exports and imports, we can require no foreign shipping. These are truths which all can understand; and those who understand the policy of *England*, need not be told that she will, if practicable, build up her own commerce at the expense of all the nations of the world.

Is it our interest, then, to build up her commerce, her shipping and her manufactures, by yielding her a separate trade with *Texas*, from which she can draw her entire supply of *cotton?* We say not.—We contend that policy, philanthropy, and self-preservation, alike require that we should admit Texas into the Union on just and equitable terms, and with the least possible delay.

The Standard.

REPORT OF THE SECRETARY OF THE NAVY.

This document earnestly recommends a large addition to the Navy, increase of the Marine Corps, establishment of a naval school, the policy of higher grades in the service, the creation of the rank of Admiral, and liberal appropriations to support the squadrons.

Why all this note of preparation is necessary, is shown in the following extracts from the Report. Verily, Slavery is an expensive institution. The labor and enterprise of the North must not only maintain the South in their indolent bankruptcy, but must be taxed, taxed, taxed, to buy new territories for them to blight—to carry on Florida wars, for the recovery of slaves—and to support an immense navy, to help them keep the institution that makes them bankrupts. Such are the natural and just effects of a union of the strong to oppress the weak.

The Secretary avoids the word slaves or slavery, as he would the plague; and truly it hath an unseemly sound in the mouth of a republican. "Social system" is much more smooth and respectable; though Savage system would be more appropriate. He says:

"A war between the United States and any considerable maratime Power would not be conducted at this day as it would have been even twenty years ago. It would be a war of incursions, aiming at revolution. The first blow would be struck at us through *our institutions*. No nation, it is presumed, would expect to be successful over us for any length of time, in a fair contest of arms upon our own soil; and no *wise* nation would attempt it. A more promising expedient would be sought in arraying what are supposed to be the hostile elements of our *social system* against one another. An enemy so disposed, and free to land upon any part of our soil which might promise success to his enterprise, would be armed with a four-fold power of annoyance. Of the *ultimate result* of such incursions, we have no reasons to be afraid; but even in the best event, war upon our own soil would be the more expensive, the more embarrassing, and the more horrible in its effects, by compelling us at the same time to oppose an enemy in the field and to guard against attempts to *subvert our social systems*.

Heretofore we have found in the shallowness of many of our waters security, to a certain extent, against invasion by sea. So long as maritime wa s were conducted in vessels of large size and great draught, we had but little to apprehend from them except at a few points, and these were susceptible of adequate defense on land. But this security can no longer be relied on. The application of steam power to vessels of war, and the improvements which have recently been made in artillery, are destined to change the whole system of maratime war. Steamboats of light draught, and which may easily be transported across the ocean in vessels of a larger class, may invade us at almost any point of our extended coast, may penetrate the interior through our shallow rivers, and thus expose half our country to hostile attacks. The celerity with which they could change the point of attack, would enable an enemy, with a comparatively small force, to harass our whole seaboard, and to carry all the horrors of war into the secure retreats of our people. The effect of these incursions would be terrible everywhere, but in the southern portion of our country they might, and probably would, be disastrous in the extreme.

It is obvious that a war thus conducted must be successful to a very great extent, in spite of all the defenses on land which we could contrive. Nothing less than the conversion of half of our country into a military garrison could protect us against it. Such is the exposed condition of our country, such is the character of our *institutions*, and such the position of our people, that a population of twice our present number, under the best possible military organization, would avail us but little.—Whilst the combined Powers of the world could not subdue us, even a secondary naval Power could avoid our land defenses, set our armies at defiance, and prosecute against us a war intolerably harassing and disastrous."

THE RIGHT OF SEARCH.

We were preparing to make an abstract of the very long correspondence on this subject between Lord Palmerston and Mr. Stevenson, our late Minister to Great Britain, when we found it already condensed for us in the New-York Tribune. All the material points are here embraced.

I. Lord Palmerston writes to Mr. Stevenson acknowledging the receipt from him of two notes, complaining of the search and detention on the coast of Africa, of the U. S. vessel Douglass, by H. B. M. brig "Termagant," Lieut. Seagram. Lord Palmerston acknowledges that "the detention of a United States slave trading vessel is in the abstract irregular," but alledges a special agreement between the commanding officers of H. M. ships on the coast with commander Payne of the U. S. Navy, for searching and detaining ships found trading in slaves, and proceeds to the proof that the Douglass was a slave-trading vessel.

II. Lord Palmerston again writes to Mr. Stevenson acknowledging the receipt of a note complaining of the seizure and detention of the schooner "Iago" by the "Termagant," and of the schooner "Hero" by H. B. M. brig "Lynx." He again acknowledges that British cruisers have no right to search and detain United States vessels, even if they are engaged in the slave trade, but again refers to the agreement which was entered into March 11, 1840. He states that such cases cannot occur again, as the Admiralty had sent positive orders to her Majesty's cruisers, not again to detain or meddle with United States vessels engaged in the slave trade.

III. Mr. Stevenson informs Lord Palmerston that he shall immediately lay before the United States government his lordship's letters. With regard to the alledged special agreement, however, Mr. Stevenson says he has no other information than that contained in his notes.

IV. Lord P. writes, transmitting to Mr. Stevenson a copy of the agreement entered into between Capt. Tucker, of H. B. M. sloop Wolverine and Lieut. Payne of the U. S. ship of war Grampus.

V. The British Secretary again writes to Mr. Stevenson, acknowledging the receipt of his note demanding indemnity for the detention of the brig Mary, sailing under American colors. He proceeds to show that the vessel was a Spanish vessel, and that the United States flag was merely hoisted as a protection, which he contends it should not be.

VI. Lord Palmerston, in reply to a complaint from the American Minister of the seizure and detention of the merchant ship Susan, says that his government does not claim the right to search American merchantmen, and if such cases have occurred, they were irregular and cannot occur again. But he alledges there is an essential difference between searching a vessel, and examining her papers to see if she be entitled to the protection of the country whose flag she may have hoisted at the time. Her Majesty's government acknowledge that the rights of the United States flag exempt a vessel from search when she is provided with papers entitling her to wear that flag; but in order to ascertain this, it is necessary that her papers be examined, and to this he is persuaded the United States government cannot object. Lord P. hopes that the day is not far distant, when the United States government will "look to things and not to words," and perceiving the wide and entire distinction between that right of search which has heretofore been a subject of discussion and that right of search which almost all other Christian nations have granted each other, for the suppression of the slave trade, will join the Christian league and no longer permit her vessels to be engaged in undertakings which her laws punish as piracy.

VII. Mr. Stevenson writes to Lord Aberdeen expressing his surprise at the ground assumed by the late British Secretary, and denying the right asserted in his last communication. The precise nature of the right claimed is to *board and detain all vessels* for the purpose of ascertaining by an examination of their papers their national character, and of deciding whether they are entitled to the protection of the flag of the country under which they sail. The distinction attempted to be made between the right of search and the right of visitation for this purpose, is declared to be wholly fictitious; and indeed the latter is thought to be more odious and insulting than the former, which is purely a belligerent right, and cannot be enforced in time of peace. The principles of public law, Mr. Stevenson contends, expressly declare that the vessels of all nations, in time of peace, in navigating the ocean, shall be exempt from every species and purpose of *interruption* and *detention*, unless engaged in some traffic contrary to the laws of nations, or expressly provided for by treaty or compact. Although piracy is admitted to be an offense against public law, still our Minister contends that all piracies are not offenses against the law of nations Piracy by international law, and that made such by the municipal law of any State, are of an essentially different character. Hence it is that the latter can only be tried by the country within whose jurisdiction or on board of whose ships on the ocean the offense may have been committed. The slave trade, he says, is not cognizable under the law of nations. Although prohibited by most nations and declared to be piracy by their laws, it is yet not an offense against the *public* law: and cannot be enforced by the ordinary right of visitation, detention, or other search, as it might be if it was piracy by the law of nations. Mr. Stevenson proceeds to establish this point by citations from eminent British writers. The slave trade, he says, is lawful to all governments who have not forbidden it.

The right then claimed by the British, derives no support from the principles of the public law, but is left to stand upon the ground of *expediency* and *necessity*, as the means of executing the existing treaties for the suppression of the slave trade. Whether this be so or not, Mr. Stevenson says he has no means of judging, and deems it therefore unnecessary to adopt it or deny it. Lord Palmerston's error consists, he thinks, in assuming the *necessity and expediency of the power as a proof of its existence*. The principle, if allowed, would make every commander of a British cruiser the exclusive judge of the national character of vessels sailing under the United States flag. The United States, moreover, cannot be held responsible for the conduct of other nations who seek to cover their infamous traffic by the fraudulent use of the American flag.

VIII. Lord Aberdeen addresses Mr. Stevenson in reply, with a "most unfeigned respect for the rights, honor and independence of the United States." He shows that the decision of the British authorities, to which Mr. Stevenson referred, have been reversed, and therefore carry no weight. The confession of our Minister that the slave trade is extensively carried on under the fraudulent use of the American flag, is regarded as justifying the whole claim of the British government. It constitutes that reasonable ground of suspicion, which the law of nations requires in such case. The admitted fact of this abuse creates the right of inquiry. Lord Aberdeen renounces all pretension on the part of the British government, to visit and search American vessels in time of peace, nor is it as American that such vessels are visited. And as the number of actually American vessels engaged in the traffic is believed to be small, the danger of interference with them will be of rare occurrence. It has been the invariable practice of the British Navy, and Lord Aberdeen believes of all navies in the world, to ascertain by visit the real nationality of vessels on the high seas, if there be good reason to apprehend their illegal character. In certain latitudes and for a particular object, the vessels referred to are visited, not as American but as British vessels engaged in an unlawful traffic; as belonging to nations who have conceded the right of search, or as piratical outlaws. Mr. Stevenson would hardly claim immunity for British vessels engaged in the slave trade, or for piratical adventurers, merely because they display the flag of the American Union. Great Britain, he says, claims no right she is not willing to grant; and a mutual right of search is believed to be the most simple and effectual means of attaining the object which both governments have in view—the suppression of the slave trade. But this proposal has always been rejected by the United States, and it is for them alone now to determine what may be due to a just regard for their national dignity and national interests.

IX. The concluding letter is written by Mr. Stevenson. He recapitulates the whole matter in controversy, and thus defines the points at issue.—Great Britain united by treaties with other nations in conceding the mutual right of search for the purpose of suppressing the slave trade. *Independent of such treaties, this right of search could not be exercised.* The United States *declined* to become a party to these treaties, deeming it inexpedient to yield the right of having their vessels searched in time of peace. Meantime some of the other nations who were parties to these treaties, continued to prosecute the trade, and in order to do so with more effect, resorted to the flag of the United States. To prevent this, Great Britain deemed it necessary that her cruisers in the African seas should have the right of detaining all vessels navigating those seas, for the purpose of ascertaining their national character.—Against this practice the United States government protested, and demanded reparation in the numerous cases out of which the present discussion has arisen, which, however, has been refused by the British government, who still assert the right of her cruisers to continue the practice. In a former note Mr. Stevenson attempted to show that the right thus asserted was substantially a *right of search*, which is disclaimed by the British government; and in the next place that if it were not, still the right of interference in the manner asserted with the flags of other nations, not parties to these treaties, was not less unlawful and unjustifiable.

The right asserted by Her Majesty's government is clear and explicit: it is that the flag of the United States shall exempt no vessel from search by Her Majesty's cruisers in the African seas unless she shall be found provided with papers entitling her to the protection of the flag she wears and proving her to be United States property and navigating the ocean according to law. This Mr. Stevenson regards as an actual denial of the right of the United States vessels to navigate the ocean in time of peace without being subjected to examination and detention. Every commander of a British cruiser is considered the judge to decide whether the vessel be "navigating the ocean according to law." This is substantially the right of placing British cruisers in any part of the ocean and prescribing the terms upon which other nations are to participate in the freedom of the seas. It is, in effect, a claim of jurisdiction over the whole of the African coast and seas. Where would the exercise of this power end, if once submitted to? It might easily be extended so as to include the right to search for seamen and deserters, and that of impressment. Does Her Majesty's government believe, asks Mr. Stevenson, that such a power would be tolerated by any independent nation on the face of the earth?

Thus far, then, Her Majesty's government have left this power to stand wholly upon the grounds of expediency. Mr. Stevenson does not, as has been apprehended by Lord Aberdeen, deny to Great Britain or any other nation the right of seizing their own vessels or punishing their subjects for any violation of their laws or treaties, provided it be done without violating the principles of public law or the rights of other nations; but he does deny the right to Great Britain, "nor will she be permitted, to extend such interference to the vessels of citizens of the United States sailing under the protection of the flag of their country." If Great Britain, as is alledged, cannot restrain the slave trade of her own people without violating the rights of other nations, this impunity is to be deplored but it cannot be avoided.—Mr. Stevenson does not believe that this right of visitation was ever practised by any nation in time of peace. He was also misunderstood by Lord Aberdeen as to the extent of his admission of the abuse of the American flag. Nor can the American Minister yield to the force of the reasoning arising out of the limited number of the *bona fide* American vessels actually engaged in the slave trade, to prove that the danger of interference with American vessels will be of rare occurrence. He readily admits the fact, but does not perceive what bearing it has upon the present discussion. If there was not a single vessel of the United States engaged in the slave trade, the evil sand interruption must still take place whenever the right shall be attempted to be enforced against those vessels that are not slavers.

But Lord Aberdeen declares that so much honor and respect are due to the United States flag that this asserted right is only to be exercised in certain latitudes, and for specific purpose. But of what consequence, asks Mr. Stevenson, can it be to the United States if the honor of their flag be violated, whether it be done upon one part of the ocean or another? As to the "well-founded suspicions" which alone will justify its exercise, it would have been well if these had been more strictly defined; that the right claimed cannot safely be confided to those of Her Majesty's cruisers who have heretofore exercised it, is shown by the cases which have already occurred of its abuse, for which no reparation has yet been made. Mr. Stevenson thus concludes:

"The undersigned must, therefore, after the most careful consideration of the arguments advanced in Lord Aberdeen's note, repeat the opinion which he has heretofore expressed, that if a power such as that which is now asserted by Her Majesty's government shall be enforced, not only without consent, but in the face of a direct refusal to concede it, it can be regarded in no other light by the government of the United States than a violation of national rights and sovereignty, and the incontestable principles of international law. That its exercise may lead to consequences of a painful character, there is too much reason to apprehend. In cases of conflicting rights between nations, the precise line which neither can pass, but to which each may advance, is not easily found or marked; and yet it exists, whatever may be the difficulty of discerning it. In ordinary cases of derangement there is little danger; each nation may and often does yield something to the other. Such, however, it is to be feared, is not the present case. The peculiar nature of the power asserted, and the consequences which may be apprehended from its exercise, make it one of an important and momentous character. Involving, as it does, questions of high and dangerous sovereignty, it may justly be regarded as deeply endangering the good understanding of the two countries. Ought Her Majesty's government, under such circumstances, to insist upon its enforcement? That it will not, the undersigned cannot permit himself to doubt. He will therefore continue to cherish the hope that, upon a careful review of the whole subject, Her Majesty's government will see the importance of adopting other measures for the suppression of the slave trade than those now proposed, and which will be far better calculated, not only to accomplish the object desired, but to preserve the friendly relations of the two countries upon principles consistent with the interest and honor of both.

From the Ohio Atlas.

THE SLAVE TRADE.

In what a light, worse than ridiculous, does the following account of diplomacy place our country in the sight of the world:

"A correspondence has taken place, says the Philadelphia Gazette, between Mr. Stevenson and the British government, in relation to the right of search exercised by British cruisers towards American vessels, on the ground that they were slavers. Mr. Stevenson denies the right, in toto; inasmuch, as though the American government was the first to prohibit the slave trade between Africa and any part of this country, still having refused to enter into any treaty with other nations for its suppression, it cannot permit the sanctity of its flag to be violated by any parties to such arrangement. He urges upon the British government that the government of this country can no longer submit to such violations of their flag, under any color or pretext whatever, and asks for prompt retributive justice."

"The first to prohibit the slave trade," indeed! and "still having refused to enter into any treaty with other nations for its suppression!"

The amount of all this is, "we have prohibited the slave trade from Africa to our own country; to be sure we have, aye, and were the first to do it."—But then, we are responsible only to ourselves for carrying this prohibition into effect, "and we can do as we please about that." The world knows that it is a rare thing for our national vessels "to interrupt a slaver." O, yes! we have declared the slave trade piracy, to be sure we have; but the we mean to be careful not to have any help in detecting our pirates. We enter into no treaties for the suppression of the traffic, not we!

The world knows that it is now a common method of carrying on the slave trade from Africa, for vessels to be fitted out in this country, sail to a Spanish or Portuguese port, and proceed to Africa, with two sets of papers, one American, the other Spanish or Portuguese; or to clear from a port in our own country, nominally for a lawful traffic with the African coast, but really to smuggle slaves into Texas or the southern States of the Union. But, mark! Our own national vessels take no cognizance of these matters; and if Johnny Bull's cruisers happen to see one of these pirates smuggling slaves on board, on the African coast, or smuggling them into Matanzas, Galveston, St. Augustine, or New Orleans, why, if the slaver only hoist the stripes and stars, and especially if they can show Yankee papers, well, then, stand off, John! this is none of your business. The first nation on earth to prohibit the slave trade, and to declare it piracy, will allow her people to practise as much of that piracy as they please! She will "ask for prompt, retributive justice" if the ships of Great Britain, or any other of the nations of the civilized world, who have entered into treaty for the suppression of this piracy, shall dare to molest any who sail under the stripes and stars, although they may know them to be pirates, Yankee, Portuguese or Spanish, and see them in the very perpetration of their piratical traffic!

Away with such subterfuges from the earth.—If our government shall seriously attempt to maintain such diplomacy as this, it may not be long before the Turks, the Chinese and the rest of the civilized world, shall justly declare us a NATION OF PIRATES, and treat us accordingly.

THE IMPRISONED ABOLITIONISTS.

At an adjourned meeting of the Anti-Slavery Concert of Prayers, held in Quincy, Illinois, it was resolved:

"Whereas, since the late trial at Palmyra, Mo. in which three of our citizens, Thompson, Burr, and Works, members and residents of Mission Institute, Illinois, have been convicted of the alledged crime of larceny, and sentenced as felons to the State Penitentiary for the term of twelve years, has been attended throughout with many unpleasant circumstances, and has caused many unfavorable and false impressions to be currently circulated, much to the prejudice of the prisoners and of the institution, and trying to the feelings of their friends; Therefore,

Resolved, That, in the opinion of this meeting, the charge preferred against said prisoners is untrue; the trial and sentence unjust; and that they have been virtually committed, imprisoned, tried, condemned and punished, not as State felons, but as *abolitionists*.

Resolved, That a committee, consisting of the Rev. Wm. Beardsly, J. L. Seymour, Judge Snow, and W. Keys, be appointed to confer with the legal counsel employed for the prisoners at their trial, and with such other gentlemen as they shall deem proper, in order to obtain all the important facts in the case, and that they report to a subsequent meeting, for the purpose of publishing those facts to the world as soon as possible, that both the individuals, their friends, and the institution to which two of the prisoners belonged, may be relieved from the imputation and disgrace under which they are suffering."

STATISTICS OF THE WHITE POPULATION IN THE UNITED STATES, FROM THE CENSUS OF 1840.

Prepared for the New-York Tribune by E. WILLIAMS.

States.	Total White.	*Uneducated.
1. New-York,	2,378,890	44,452
2. Pennsylvania,	1,676,115	33,940
3. Ohio,	1,502,122	35,394
4. Virginia,	740,968	58,787
5. Massachusetts,	729,030	4,448
6. Indiana,	678,698	38,100
7. Tennessee,	640,627	58,531
8. Kentucky,	590,253	40,010
9. Maine,	500,438	3,241
10. North Carolina,	484,870	56,609
11. Illinois,	472,254	27,502
12. Georgia,	407,695	30,717
13. New-Jersey,	351,538	6,385
14. Alabama,	335,185	22,592
15. Missouri,	323,888	19,457
16. Maryland,	817,717	11,605
17. Connecticut,	301,856	526
18. Vermont,	291,218	2,270
19. New-Hampshire,	284,036	942
20. South Carolina,	259,084	20,615
21. Michigan,	211,560	2,173
22. Mississippi,	179,074	8,360
23. Louisiana,	158,457	4,861
24. Rhode-Island,	105,587	1,614
25. Arkansas,	77,174	6,567
26. Delaware,	58,561	4,832
Iowa Territory,	42,924	1,118
Wisconsin Territory,	30,749	1,701
Florida Territory,	27,943	1,303
District of Columbia,	30,657	1,033
Total.	14,189,218	549,693

* Whites over 20 years of age unable to read and write.

From the above table it appears that the *white* population of the free States and Territories is 9,557,015; that of the slave States and Territories, 5,132,153. Of these, the number in the free States who cannot read and write, is 203,806; in the slave States, 345,879. The slave States, therefore, have little more than half the white population of the free States; and yet they have more than two-thirds as many again of white people who can neither read nor write.

Of those who *can* read and write, how many obtained their learning at northern schools and colleges? Of those who were taught at home, how many learned of northern teachers? Yet they boast that, having all their work done by slaves, they have more time to cultivate their minds. How do they spend their abundant leisure? It takes much of it, doubtless, to govern us at the North, as John Randolph used to say, "by means of our own democracy."—ED. STANDARD.

REPORT

Of the Sixth Annual Meeting of the Rhode Island State Anti-Slavery Society, held on Thursday, Friday, and Saturday, the 11th, 12th, and 13th of November, at the Franklin Hall, in Providence, commencing at 10 o'clock, A. M.

The meeting was opened with prayer, by Rev. Martin Cheney, of Olneyville.

The proceedings of the last annual meeting were read, and on motion were approved.

The annual report was then read by the Corresponding Secretary, and also the following letter, from Robert Purvis, of Philadelphia:

PHILADELPHIA, Nov. 8th, 1841.

MR. GEO. L. CLARKE:

Dear Sir—Circumstances prevented, until this time, the acknowledgment of your letter, over date of 28th ult. I regret that I shall be unable to be with you at the approaching anniversary, of the Rhode Island State Anti-Slavery Society, but hope that those now threatened with political disfranchisement, as well as the true friends of man and liberty, will use their best and mightiest efforts, to disappoint those pseudo republicans, whose vile proscriptive propositions, in regard to the "colored people," will blacken their names with the deepest infamy.

How cowardly, mean, and despicable the movers of this unrighteous proposition must appear, in the eyes of an enlightened world! Nay, the pettiest despot at the South, spurns the venality of such "dough-faces;" for it is but the vassal spirit of the North, adapting itself to the dirtiest work, which the great charnel-house of slavery *can* afford, for those base spirits who seem to "live, move, and have their being," upon southern patronage and generosity.

There is a wickedness and meanness in the contemplated measure, that at once excites my indignation and pity—indignation, at the impudent and sacrilegious invasion upon human rights; pity, for the miserable creatures who are either catering to the South, or, under the influence of "Yankee" prejudice against *caste*, more virulent and fiendish than any where else felt or known.

But I hope the result of this matter will be to show that the inhabitants of your State have been properly and rightfully influenced, conformable to the spirit of its great and good founder; and that nothing was done incompatible with freedom, sound policy, the rights of man, and the laws of God.

Yours, for God and liberty,
ROBERT PURVIS,
270 Lombard-street.

On motion, Abel Tanner and Elias Smith were appointed a committee to make out a roll of the meeting.

The following persons were appointed on the Business committee, viz: Nathaniel P. Rogers, Martin Cheney, William Lloyd Garrison, Abby Kelley, Thomas Davis, Susan Sisson, Sarah Buffum, Daniel Mitchell, Charles Perry, Richard Shaw, Charles Wilbur, Caleb Kelton, S. S. Foster, and William Adams.

The following persons were appointed a committee on finance, viz: Thomas Davis, Parker Pillsbury, Dea. Burgess, and John A. Collins.

The following persons were appointed a committee on nominations for the ensuing year, viz: Wm. French, Abel Tanner, Asa Fairbanks, Elias Smith, Charles Perry, Stephen Smith, jr. Deacon Burgess, William H. Anthony, and Geo. S. Gould.

On motion, two from each county were appointed a committee to report what action ought to be taken in relation to the suffrage question, as follows:

George L. Clarke and James Sisson, jr. Providence county.

Charles Perry and Stephen Smith, jr. Washington county.

Jesse W. Nichols and Charles Wilber, Newport county.

William H. Anthony and George J. Adams, Kent county.

Benjamin M. Bosworth and Jere. Bosworth, Bristol county.

The following are the principal resolutions which were discussed, viz:

Resolved, That it is as impossible for a Christian to uphold slavery, or vindicate the practice of slaveholding, as it is for him to be a worshipper of Juggernaut.

Resolved, That no man can be a Christian at this time, in this land, who is not a faithful abolitionist.

Resolved, That the spirit of caste and proscription exhibited by the inhabitants of the free States, in every department of society, towards the colored people, is both anti-republican and unchristian, and should meet with the unqualified condemnation of every friend of his race.

Resolved, That the prejudice against the people of color, as exhibited by the professedly Christian church, in assigning them separate seats in houses devoted to the worship of Jehovah, is unnatural, inhuman, and unchristian; and those church organizations which are guilty of this crime, or will tolerate it in churches with which they are in fellowship, should be regarded as enemies to the principles of christianity, and shunned by abolitionists, as the practical enemies of both God and man.

Resolved, That the principles of abolition are love and good-will towards all men, without discrimination; therefore it is utterly impossible for abolitionists to carry out their principles while they remain in fellowship with a pro-slavery church.

Resolved, That the so-called church is the main pillar on which slavery rests; and thus it is the imperative duty of every friend of God and humanity to come out and be separate, and have no fellowship with the unfruitful works of darkness, but rather reprove them; for while they remain in connection with a corrupt church and recreant priesthood, they are impeding the progress of the anti-slavery enterprise.

Resolved, That the deprivation of colored children, in several of the towns of this State, of the benefit of free schools, is an unrighteous assumption of authority, unwarranted by the laws of this State; that in fine it robs these children of their own money, and calls loudly for redress.

Resolved, That to withhold from colored people the means of improvement, and then upbraid them for their ignorance and degradation, and make this an excuse for trampling them in the dust, is adding the highest insult to the deepest injury.

Resolved, That we recommend to the abolitionists of Newport, Warwick, Warren, and other towns, if any there are in the State, where colored children are robbed of their portion of the public school money, forthwith to see to it that such robbery no longer be committed with impunity.

Resolved, That this Society behold with mortification and deep regret the fallen condition of the mob-dishonored city of Cincinnati, with her demolished presses and her defenseless, hunted colored people, and that we sympathise with the editor of the Philanthropist, in his persecutions, and in his manly stand under them in defense of the liberty of the press.

Resolved, That the treatment of the colored people on the railroad, in the church, and in the *constitution drafts of her "free suffrage" parties*, reveals the universal prevalence of the slaveholding principle in this country, and that abolitionists should bear their decided testimony against it.

Resolved, That this Society would acknowledge the sympathy shown our anti-slavery brother Collins, late agent of the American Anti-Slavery Society, in Great Britain, by the British chartists; and that we reciprocate that sympathy, and take a lively interest in the struggle of those oppressed people for their liberties, especially in the sufferings and deprivations of our poor brethren in that country; and that we regret that they receive so little sympathy and encouragement from their countrymen, the professed abolitionists.

The resolutions numbered 3 and 4, relating to prejudice against color, were ably discussed on Thursday evening, in presence of a large audience, by Frederic Douglas, recently a slave, and several other of our colored brethren, among whom were Thomas Cole, of Boston, Mr. Sanderson, of New Bedford, Mr. Campbell, pastor of a colored church in this city, Mr. Stanley, from North Carolina, and Mr. James Crawford, of Providence. Their remarks were listened to with great attention by a crowded house, and served to remove, in some degree at least, that vulgar prejudice which measures the capacity of a man's mind by the color of his skin.

The committee appointed to take into consideration the suffrage movements in this State, reported that—

Whereas, the recent movements in this State, in relation to the formation of a written Constitution, have brought more prominently before the people the question of human rights, inasmuch as the word "white" has been incorporated in the constitutions proposed, to the exclusion of the colored people from an equal participation in their privileges—therefore,

Resolved, That the act of the recent Suffrage Convention of this State, whose motto was, "*give* us our rights, or we will *take* them," and also of the landholders' Convention, disfranchising the colored people, is one of selfishness and meanness, having its foundation in slavery and oppression.

Resolved, That we feel a stronger necessity for opposing a Constitution withholding equal privileges from the oppressed and proscribed among us, than we should if these privileges were withheld from any other class.

Resolved, That we condemn, unequivocally, the compromising spirit, which cries "half a loaf better than no bread:" inasmuch, as whenever this argument is used in the case of our colored population, those who are most needy are left in entire destitution, not even a crumb being vouchsafed to them.

Resolved, That a combined and vigorous anti-slavery effort should be made against the movements of every party, attempting to disfranchise the colored people, or to continue in existence the pro-slavery laws which now disgrace our statute books; and that no efforts on our part shall be wanting to defeat any Constitution which makes a distinction in its privileges on account of color; and that no one is worthy the name of an abolitionist, who would sacrifice the rights of one class, to secure temporary relief to another.

Resolved, That we recommend to the Executive Committee of the State Society to call a series of meetings during the fall and winter, in different parts of the State, with particular reference to the proposed restriction of the rights of the colored man, or to adopt such other measures as may to them seem proper in the premises.

Resolved, That whenever the people of this State shall be presented with a Constitution which shall be really based on the truth, that "all men are created free and equal," the principles which we profess give the surest guarantee, that abolitionists will not oppose, but hail it with delight.

Resolved, That we strenuously urge upon the abolitionists of this State that they hold meetings, if possible, in every school district of their respective towns, for discussing the merits of the proposed constitutions, in their bearings upon the anti-slavery question.

Resolved, That a committee be appointed to go before the Suffrage Convention, to meet in this city next week, and protest, in the name of the abolitionists of this State, against the insertion of the word "white" in their new constitution.

The following persons were appointed on said committee, viz: Joseph Sisson, jr. Abraham Wilkinson, Martin Cheney, Caleb Kelton, Charles Perry, Benjamin Bosworth, Daniel Mitchell, Wm. French, James Hazard, James Buchanan, Frederic Douglas, and Abby Kelley.

The nominating committee reported the following named persons, who were elected officers for the ensuing year, viz:

President, Peleg Clarke, of Coventry.

Vice Presidents, Alfred Niger and Smith Battey, of Providence; Wm. Adams, of Pawtucket; Wm. H. Anthony, of Coventry; John Brown, of E. Greenwich; Stephen Smith, jr. of Westerly; William French, of South Kingston; John Hall, of Wickford; Jethro F. Mitchell, of Middletown; George J. Adams, of

Ransom Parker, Amaransy Paine, Frances Aplin, Lydia F. Ashley, Samuel D. Cole, and Harriet Hale, of Providence; Martin Cheney, of Olneyville; Wm. Adams, Joseph Sisson, jr. Daniel Mitchell, Susan Sisson, of North Providence; Abel Tanner, of Warwick; Geo. S. Gould, of Cranston.

On Friday evening, the subject of funds was introduced by the finance committee, and donations and pledges, amounting to between eight and nine hundred dollars, were received.

On Saturday morning, an interestings usion arose on the nature and effects of organization; in which Messrs. N. P. Rogers, Wm. M. Chace, S. S. Foster, Wm. L. Garrison, and Martin Cheney participated.

A resolution was also introduced by S. S. Foster, censuring the American Society for receiving a donation from Thomas Fowell Buxton; inasmuch as he receives his income from a business destructive to human health and happiness. After some discussion, the resolution was laid on the table.

After some further desultory remarks, it was voted to adjourn sine die.

WM. APLIN, *Rec. Secretary.*

SPEECH OF FREDERIC DOUGLAS, A FUGITIVE SLAVE.

Delivered at the meeting of the Plymouth County Anti-Slavery Society.

Mr. Douglas then rose, and gave an account of the effects of this prejudice, as he had experienced them in his own person. He alluded to his being dragged out of the cars lately, on the Eastern railroad, after paying full fare, where the *dogs* of his fellow passengers were suffered to remain. He told of the obstacles which his complexion threw in the way of his obtaining employment at his trade, (a caulker.) At the South, he said there was none of this prejudice; there he worked at his trade, and earned for his master $9 00 a week; money, which that master had no more right to, said he, "than any of you, my hearers, have to your neighbor's earnings." There he used to ride by the side of his mistress, at her own request—there white children are often nursed by colored women—and there they have no "*Jim Crow pews*" up aloft in their churches.

"At the South," he continued, "I was a member of the Methodist church. When I came north, I thought one Sunday I would attend communion, at one of the churches of my denomination, in the town where I was staying. The white people gathered round the altar, the blacks clustered by the door. After the good minister had served out the bread and wine to one portion of those near him, he said, "These may withdraw, and others come forward;" thus he proceeded till all the white members had been served. Then he drew a long breath, and looking out towards the door, exclaimed, 'Come up, colored friends, come up! for you know, *God is no respecter of persons!*'—I haven't been there to see the sacrament taken since.

"At New Bedford, where I live, there was a great revival of religion not long ago—many were converted, and 'received,' as they said, 'into the kingdom of heaven.' But it seems, the kingdom of heaven is like a net; at least so it was according to the practice of these pious Christians; and when the net was drawn ashore, they had to set down and cull out the fish. Well, it happened now that some of the fish had rather black scales; so these were sorted out and packed by themselves. But among those who experienced religion at this time was a colored girl; she was baptised in the same water with the rest; so she thought she might sit at the Lord's table, and partake of the same sacramental elements with the others. The deacon handed round the cup, and when he came to the black girl, he could not pass her, for there was the minister looking right at him, and as he was a kind of an abolitionist, the deacon was rather afraid of giving him offense; so he handed the girl the cup, and she tasted. Now it so happened that next to her sat a young lady who had been converted at the same time, baptised in the same water, and put her trust in the same blessed Saviour; yet when the cup, containing the precious blood which had been shed for all, came to her, she rose in disdain, and walked out of the church. Such was the religion *she* had experienced!

"Another young lady fell into a trance. When she awoke, she declared she had been to heaven. Her friends were all anxious to know what and whom she had seen there; so she told the whole story. But there was one good old lady whose curiosity went beyond that of all the others—and she inquired of the girl that had the vision, if she saw any black folks in heaven? After some hesitation, the reply was, '*Oh! I didn't go into the kitchen!*'

"Thus you see, my hearers, this prejudice goes even into the Church of God. And there are those who carry it so far that it is disagreeable to them even to think of going to heaven, if colored people are going there too! And whence comes it? The grand cause is slavery; but there are others less prominent; one of them is the way in which children in this part of the country are instructed to regard the blacks."—"Yes!" exclaimed an old gentleman, interrupting him—"When they behave wrong, they are told, "black man come catch you!"

"Yet people in general" continued Douglas, "will say they like colored men as well as any other, *but in their proper place.* Who is to decide what is their proper place? *They* assign us that place; they don't let us do it for ourselves, nor will they allow us a voice in the decision. They will not allow that we have a head to think, and a heart to feel, and a soul to aspire. They treat us not as men, but as dogs—they cry '*Stu-boy!*' and expect us to run and do their bidding. That's the way we are liked. You degrade us, and then ask why we are degraded—you shut our mouths, and then ask why we don't speak—you close your colleges and seminaries against us, and then ask why we don't know more.

"But all this prejudice sinks into insignificance in *my* mind, when compared with the enormous iniquity of the system which is its cause—the system that sold my four sisters and my brother into bondage—and which calls on its priests to defend it even from the Bible! The slaveholding ministers preach up the divine right of slaveholders to property in their fellow-men. The southern preachers say to the poor slave, "Oh! if you wish to be happy in time, happy in eternity, you must be obedient to your masters; their interest is yours. God made one portion of men to do the working, and another to do the thinking; how good God is! Now, you have no trouble or anxiety; but, ah! you can't imagine how perplexing it is to your masters and mistresses to have so much thinking to do in your behalf! You cannot appreciate your blessings; you know not how happy a thing it is for you, that you were born of that portion of the human family which has the working, instead of the thinking to do! Oh! how grateful and obedient you ought to be to your masters! How beautiful are the arrangements of Providence! Look at your hard, horny hands—see how nicely they are adapted to the labor you have to perform! Look at our delicate fingers, so exactly fitted for our station, and see how manifest it is that God designed us to be his thinkers, and you the workers—oh! the wisdom of God!"—I used to attend a Methodist church, in which my master was a class-leader; he would talk most sanctimoniously about the dear Redeemer, who was sent "to preach deliverance to the captives, and set at liberty them that are bruised"—he could pray at morning, pray at noon, and pray at night; yet he could lash up my poor cousin by his two thumbs, and inflict stripes and blows upon his bare back, till the blood streamed to the ground! all the time quoting scripture for his authority, and appealing to that passage of the Holy Bible which says, 'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes!' Such was the amount of this good Methodist's piety!"

From the New-York Tribune.

O'SULLIVAN'S REPORT ON THE PUNISHMENT OF DEATH.

We acknowledge the receipt of Mr. O'Sullivan's "Report in favor of the Abolition of the Punishment of Death by law, made to the Legislature of the State of New-York, April 14, 1841," and learn with pleasure that the author will press the subject upon the attention of the Legislature soon to assemble. If we could add any thing to what we have already urged in favor of abolishing this horrid punishment, we should early and eagerly do so; at any rate, we shall probably soon make the effort. It seems to us clear that the taking of life by law cannot much longer prevail in this State. The argument was substantially given up when the act abolishing *public* executions was passed.—No wise law ever sought darkness for its operation, or carefully fenced out the public from viewing the execution of its penalties. What is the end of punishment? Is it not the reformation of the sufferer, or the admonition of others? But hanging a man does not reform him, while hanging him in secret cannot impress others. Yet we persist in inflicting death, because our fathers did so before us; although careful observation has long since demonstrated that vindictive punishments reform no one; butchery least of all. We commend the facts and arguments of Mr. O'Sullivan to the careful consideration of the Legislature.

Communications.

LETTER FROM DR. HUDSON.

OBERLIN, OHIO, 11th mo. 18th, 1841.

Arrangements with brother Burleigh rendered my sojourn in Michigan quite short; but for the most part it was very agreeable. The scenery was profuse in beauty. Prairies stretching as far as the eye could reach, delightful groves with variegated foliage, interspersed with little mild and shining lakes, from which receded numerous hillocks, render this country the most delightful I ever looked upon. I found likewise many choice friends, candid and humane, whose souls are kindled with the flame of universal Christian benevolence; whose minds are as lovely, as their pure, bright lakes—reflecting the glorious image of our gracious Redeemer, when he threw the arms of his everlasting love around the whole human family.

But, as usual in this world, the sweet and joyful came intermingled with the bitter and the painful. Much of the weather, while I was in Michigan, was bitterly cold, accompanied with rain, sleet, and snow; yet the natural atmosphere was less frosty and dreary than the moral. As a general thing, the souls of people are chained by the de-humanizing influences of slavery. Though by no means sinners above all others, the people are automatons; bodies and souls, thoughts, words, and actions, are all controlled by southern machinery. They talk loudly about democracy and equal rights; boast of our glorious republic, the land of freedom; and make great professions concerning the law of Christianity and kindness;—just as tyrants talk about liberty, and rogues about honesty. It is all mechanical—a mere flourish of trumpets, instituted by despots to delude and enchant the people. Under its blinding influence, a nation proud of liberty call freedom worse than slavery; and while boasting of religious growth, define prejudice, proscription, and expatriation as the law of love. But those who insist on the immediate and full restitution of violated rights, are denounced as jacobins and infidels. Such is the democracy and the theology of our much-boasted land of liberty and Bibles!

Prejudice, a proud prejudice against color, is the great obstacle in the way of anti-slavery. Slaveholders are well aware of this; and therefore make large appropriations to fortify this great bulwark of their "peculiar institution." Hence, they harp upon the "danger of amalgamation;" "instinctive antipathy of the races;" (two odd things to go together, by the way) "impossibility of their living in peace, as a free people, among whites;" "the only alternative for them is slavery, or colonization to Africa;" &c. &c.

Prejudice and custom have dried up the humanity of the people, and the church has become a mere form.—Universal love, "without partiality and without hypocrisy," is not the religion of the United States; it is discarded from theological establishments, from pulpits, and "steeple-houses," from Mission, Tract, and Bible societies. The managers of these practically declare that, if they possessed the power, they would introduce the exclusive system of prejudice even into the kingdom of heaven.—They have not, indeed, the frankness to acknowledge it; as a man did recently at a meeting where I was expatiating on the wickedness of slavery, and describing its spirit as altogether counter to that which reigns in heaven; he broke out with the exclamation, "If niggers are permitted to enter heaven, I hope they'll keep near the door." Do not the "chief priests and Levites evince the same spirit? Are they not doing their utmost to fortify and sanctify the unchristian spirit of prejudice and proscription? The Roman Catholics, whom all other sects brand as antichrist, are the only sect among us that have not this mark of the beast upon their foreheads. This is a sorrowful picture, but it is a true one; and let the truth be spoken, though it does sound harsh to many ears. The awful guilt of ministry and churches, as accomplices in the sin of slavery, ought to be proclaimed upon the hill-tops. James G. Birney said truly, "The American churches are the great bulwark of American slavery." And being thus, what is the remedy? The fearless utterance of truth! that is the "matchless sanative" which can alone restore health to a diseased church and a guilty government.

My first lecture in this State was delivered in Edwardsburg, Cass county. The meeting was held in the Baptist meeting-house, and though small, was, I think, pleasant, edifying, and strengthening to those present. My discourse was on the implication of the ministry and church in the crying sin of slavery. The Congregational minister, who is an active abolitionist, appeared overjoyed. The Baptist minister felt convicted of remissness, and that there was a string for him to pull; he had hitherto done nothing but find fault with others for not pulling the right string. I was urgently entreated to tarry with this people and labor for a season. The field here is white for the harvest.

My next lecture was delivered in Lexington, La Grange county, Ia. The population here is quite sparse. My notice had not been received, and the night of meeting was dark and rainy. I had, however, through the efforts of a few enterprising individuals, a very respectable and attentive audience. I urged upon them our obligations to brethren in bonds and persecution: that anti-slavery was a work of mercy, and therefore a test of Christianity in our land; that those who have heard Christ's words have no cloak for the sin of oppression, or for neglect of the poor and down-trodden. The church here have taken healthy action on the great moral questions of the day. They have refused fellowship to any one as a Christian minister, or a Christian, who is a slaveholder, or an apologist for slavery, or who is dumb and indifferent concerning the wrongs of the enslaved. This church has buckled on the panoply of Truth, and its members go forth efficiently wielding this mighty weapon of the Lord. They have no faith whatever in doing this great work by the machinery of political organization. After meeting, several names were obtained for the Standard.

I next held a meeting in Sherman, St. Joseph's county. The meeting was in a school-house. The audience, with a few worthy exceptions, were full of prejudice against "niggers and abolitionists," My subject was, "What have we to do with slavery, and what has slavery to do with us?" I showed that its influences are evil, and that continually, upon all our institutions, and the interests of the whole Union. The audience listened attentively till 10 o'clock, and seven copies of the Standard were subscribed for.

From Sherman I was accompanied by D. M. Graham, a devoted friend to the slave and to cold water, in Branch county. Our journey of thirty miles was truly a cold water one; the clouds dispensing it most copiously. We found no notice given out; the leading friend of our cause, to whom it had been sent, being absent. The few whom I addressed, appeared to feel their responsibility; and I have faith to believe that what they received into their hearts will do something to leaven that village.

The next day, we visited Jonesville, in Hillsdale county, a very thriving little village. The leading influential and business man is brother of an extensive southern planter and slaveholder; of course he is very sensitive on the "delicate subject." He is member of the Presbyterian church, and keeps both minister and church in a most obedient state. Of course, the minister "cannot perceive it to be his duty to throw his church into a turmoil on this exciting question." We called on the Baptist minister, who entertained us hospitably, but seemed desirous of throwing off all responsibility on the subject of slavery. I asked him how a minister of the gospel could thus pass by bleeding humanity, priest and Levite-like? He pleaded circumstances for the slaveholder, and circumstances for himself; (peradventure, if he did not "keep in the quiet," the sister Presbyterian church, with its pro-slavery minister and members, might profit at his expense,) he said that abolition was a political question, and that it was a duty to obey the laws of the land, though those laws did forbid slaves to learn to read the Bible; quoted the 13th of Romans 1. 2. I replied that we were never to "obey the powers that be" when they required things morally wrong; that in such cases we ought to disobey, and submit to the penalty; thus did the prophets and the apostles—thus did Paul himself. I brought forward abundants facts to prove that slavery, though a direct violation of every gospel precept, was yet upheld by the church and ministry of the free States, and could not exist a single month if their aid were withdrawn. He insisted that he was as much of an abolitionist as anybody; and that through his means their association had adopted a resolution against slavery, and against the conduct of the Triennial Convention at Baltimore. I asked if they had recommended an immediate withdrawal from slaveholders. He said they were not prepared for such a step yet. I asked whether they were not kept back by carnal policy? Whether they were not actuated by the fear of losing members? He frankly admitted that it was so; and became all of a sudden quite an abolitionist. We were obliged to go on our way, however, and leave the people in their darkness.

I next went to Hanover, Jackson county, to our friend Grindall Reynolds. The people here, though living remote from each other, came in from every quarter, in a snow-storm, to attend the meeting. I addressed them nearly two hours on the anti-slavery spirit of the Lord God, the spontaneous promptings of which were acts of mercy and good-will to all men; and showed how diametrically opposite to this was the spirit of slavery, and its influence on slaveholders and their abettors. This place furnishes another illustration of the efficiency of moral influence, when faithfully and perseveringly exercised. The Church is completely purified of slavery; the ministers "cry aloud and spare not," and make successful warfare upon the spirit of tyranny all around them. After meeting, seven copies of the Standard were subscribed for.

In the evening, I lectured at Jacksonburg, a flourishing little city, which is contemplated as the seat of government. The meeting was thinly attended, in consequence of rain, and considerable excitement about a trial then going on in court. Our friend Treadwell, former editor of the Signal of Liberty, resides here. He has a warm heart, and I am sorry to see him wasting his noble energies in the political campaign.

At Ann Arbor I held no meeting; the postmaster having mislaid the notice. Our friend, Guy Beckley, editor of the Signal of Liberty, gave me a cordial reception.—He is driving the third party team furiously, but refuses to be a candidate for any office. Quakers and all hands are scrambling for office.

In Plymouth, Wayne county, I delivered a long lecture on what the North has to do with slavery. The audience were attentive, and appeared much satisfied; except a few, who would have liked to have me leap heels over head into the third-party maelstrom. How vainly do men expect to effect by political power that which they have not patience to bring about by the power of truth.

At Detroit, notice of a meeting had been anticipated, and set aside, for an abolition political meeting. Dr. P. a leading abolitionist, told me he regretted extremely that I happened to come at that particular juncture; for he wanted something said about the *moral* bearings of the question; and he added, very ingenuously, that this was *the worst possible time to obtain a candid hearing on moral principles, because the city was in a complete phrensy of politics.* The Liberty party was to have a meeting that night, the Whigs the next, the Democrats the next, and so on. The Doctor admitted that he expected the abolition party would become as corrupt as either of the other political parties; but then he thought *it was the best expedient for the present.* The meeting in the City Hall consisted of about one hundred, many of them not abolitionists; Messrs. Stewart, Porter, and Rev. Guy Beckley addressed them with spirit and eloquence; but their speeches reminded me so strongly of the appeals of political demagogues, and contrasted so sadly with old anti-slavery efforts, when disinterested benevolence was the impulsive spirit, and "Thus saith the Lord," our only watchword, that it caused my head to sicken, and my heart to faint. It was in fact an atmosphere difficult for me to respire; but being there, I also said somewhat on the principles of true democracy versus slavery.

No field of my observation appears so favorable to anti-slavery seed-sowing, as Michigan. True, the moral sentiment of the people is generally pro-slavery; but I think it is mainly from ignorance of the subject. In no other State have I witnessed such affability and willingness to listen to the truth, or so few indications of anger, as this. In several instances, my audience was composed almost entirely of pro-slavery people, yet they listened with the most profound and respectful attention. In fact, I never discovered the least symptom of a mob-spirit while I was in Michigan. If one half of the time and energy that has been expended in organizing the third party, in holding conventions and caucuses, had been employed in expounding the great principles of Christian liberty, and exposing the exceeding sinfulness of slavery and prejudice, I do verily believe that ere this the whole State would have risen *en masse*, and swept Church and State clean of slavery and all its allied influences. It was melancholy to see men, from whom we had a right to expect a better and a holier work, thus imitating the policy of demagogues, haranguing their men, drilling and canvassing, with the expectation of thus carrying forward to a successful issue the great moral enterprise of emancipation!

"Moral arguments, rolled up heaven-high, will avail us nothing," says one of their leaders. This may be true, when they are used by political partisans; because the people naturally distrust such professions, when they spy under them a cable-tow to drag every proselyte into party organization.

The moral power of anti-slavery, once "terrible as an army with banners" to the bulwark of American slavery, has been dreadfully impaired by this disastrous enterprise. Many, who do not really approve of it, are drawn into it from the contagion of excitement, the fear of being considered an abstraction, or unwillingness to be accounted obstinate. But are there not at least three hundred, like Gideon's little band, who will continue in the *faith*, and work in love? Who will persevere in the old effort to convert the people "by the foolishness of *preaching*?" The mighty battering-ram of God's truth is the only thing that will raze the walls. All other expedients will waste our energies and disappoint our hopes.

E. D. HUDSON.

LETTER FROM ABBY KELLEY.

PROVIDENCE, Dec. 13, 1841.

MY DEAR FRIEND:

Since my last, the annual meeting of the Rhode Island Anti-Slavery Society has been held; and although my expectations were high, they were more than realized, both in the members who attended, and the deep interest manifested.

The plan of operations, matured at that time, for diffusing more widely, and instilling more deeply, the heaven-born principles of true liberty, and of bearing a faithful testimony against the "*white*" constitution, thereby preventing, if possible, its adoption, has been in part executed; and some incidents connected with it are worthy of record.

You are aware that the suffrage party took alarm at the time of our meeting; but you may not have been informed that the committee appointed by that meeting to protest against the insertion of the word "white," was not treated by the adjourned convention with that courtesy which they had a right to expect.

When information was given that half a dozen anti-slavery agents were on the Rhode-Island field, that every town and village would be visited, and that six conventions were appointed to be held before the days set apart for voting on the constitution, amazement seized the suffrage party, and they looked about them to see what might be done. One of their leaders and most popular lecturers, who resides in Providence, gave out word that he could break up every convention; and so far, his word has been made good. The New Age, the organ of the suffrage party, just before our first convention was held, came out with the following:

ABOLITION.

There are some half dozen Lecturers in this State at present, from other States, who are determined to prevent the adoption, as they say, of the People's Constitution; although any person, on hearing them, will see at once that their main object is to break down all organizations of both Church and State, and convert the people to *transcendentalism.* (!!!)

They openly declare that it is not right to vote for the Constitution with the word "white" out, and still they make that word a reason for going against it. Their force is set against all governments regulated by law; and all friends of a regulated government of any sort should be against them. But strange as it may appear, many of our opponents, who have been so from the commencement, have jumped on with this class of disorganizers, *in hopes to ride down our Constitution.*"

Our first Convention, that of Woonsocket Falls, assembled agreeably to appointment; all the towns and villages in that vicinity having been previously visited by the agents. All the meeting-houses in the place, except the Universalist's vestry, were closed against us; and for this, pay was demanded in advance. Notice was given, the evening previous to the Convention, that the suffrage party would not accept the invitation given in the notices of the Convention, to persons holding opinions differing from the abolitionists, to participate in the discussions. Our first session was thinly attended, but the discussions were intensely interesting. The evening brought a crowded house and a mob, whose watchword was "nigger voting;" after several fruitless attempts, they at length broke up the meeting. The next day's sessions were allowed to proceed quietly; but just before the time for adjournment in the afternoon, the committee of the house brought information that the doors would be closed against us that evening; assigning as a reason that they feared injury would ensue to the house from a mob. They offered to refund us the money paid for this evening, but it was refused. They ejected us from our own hired house. One of the most prominent *suffrage men* of the place *advised* to shut us out.

Who stirred up this mob? It is worthy of note that slaveholders are invited to every communion table at Woonsocket Falls, and Suffrage men bear sway in the churches. Why, therefore, should they not act consistently, and shut out those who would plead the cause of their victims? Can it be expected that those who cherish the slaveowner in their bosoms, and lift their heels against the colored man in their midst, will throw open their doors to a flood of light which shall render them vile before all the people? But Woonsocket may not plume herself on this "triumph of the church and the suffrage party," as the mob calls it. She shall yet hear the voice of truth on this question, and fall before it.—Her companionship with thieves and robbers, adulterers and pirates, man-stealers and murderers, will be soon shown up to the whole people. Bars and bolts cannot exclude the subtilty of truth.

At North Scituate, the place for our next Convention, it was expected by some that the slave's cause would meet a better reception; from the fact that the Freewill Baptists had a church there, and that it was the location of Smithville Seminary, the literary institution of that denomination, which has gained so high a reputation for abolitionism. Others, who were aware of the facts in the case, were not so hopeful. The Freewill Baptists had small *temptations* to withhold church resolutions condemnatory of slavery, and excluding slaveholders from their communion. *They* had almost nothing to lose in the South. On the contrary, they had much to gain from abolitionists, by professing themselves anti-slavery.—Many could not bestow their money and patronage upon churches, missions, societies, and seminaries, that fellowshipped slavery. "*Sound policy*" might have dictated their course. They have certainly received many a windfall. But have the Freewill Baptists, as a body, taking their whole conduct into the account, shown more anti-slavery fruit than other denominations? Have they not taken the slave's blood second handed? Do not they receive to their communion and pulpits, those who receive the *slaveowner*, and who are in fact the *slaveholders?* Do not as many of them as of others, in proportion to their numbers, vote for slavery at the polls, even some of those who vote against it in the church? Are there not as many among them as among others in this State, who are striving to disfranchise their crushed brother? I feel warranted in saying that I believe facts reply in the affirmative.

Our Convention assembled at North Scituate at the time appointed; the Freewill Baptists' house having been previously engaged for its use. On entering the house we found the following, posted below the pulpit:

"NOTICE.—This house is open for the discussion of the principles of the abolition of slavery, and that *only*, during the Convention. In behalf of the church.

H. O. BROWN, } Committee."
W. N. PALT, }

After the Convention was organized, an inquiry was instituted to ascertain, if possible, the object of the notice. The committee, being present, made many explanations; but finally, it seemed that the object was to "keep the agents within due bounds." A motion was made to adjourn to the Temperance House hall; upon which a long discussion arose, in which the committee stated that it should be left entirely with the Convention to decide what was, and what was not, relevant to the abolition question; and that the utmost freedom should be allowed; although they refused to take down the notice, or to answer the query "Shall the Convention be allowed to discuss the "suffrage question?" The whole afternoon was thus consumed in trying to ascertain whether we were to have a supervising committee over us; but as we were assured that we should not, a majority voted to meet again, in the same place, in the evening.

The resolution proposed for discussion, in the evening, was the following: "Resolved, That the white suffrage Constitution, now offered to the people of this State for their adoption, is more odious and repugnant to the true principles of freedom, than the old charter; and cannot receive the support of any true republican, or genuine Christian."

This resolution was supported by S. S. Foster, and Frederic Douglas; after which, a man by the name of Stenis, a leading suffrage man, of Smithfield, rose, and after charging the anti-slavery agents, now in the State, with a desire to destroy every thing holy and lovely, he declared himself "an abolitionist to the back-bone;" but that his principles led him to think we must "go to the South." He then stated that he came to the town to place his son in the seminary; but if such doctrines as he had heard that evening, were allowed to be proclaimed there, he should not leave him. He then pronounced a eulogy on the Constitution, and poured out another vial of wrath upon the anti-slavery agents.—He was followed by another suffrage man of the place. S. S. Foster, was replying by a powerful argument to their attempted defense of the Constitution, when the committee, who had several times before dictated to the President, interrupted the meeting, and declared it dissolved; inasmuch as the Convention had transgressed their rule. This gave full license to the mob, which had repeatedly disturbed the meeting during the evening, and the tumult was wild and fierce. Elder Quimby, the Principal of the Smithville Seminary, was present this evening; but no words from him, or any other of the place, was uttered in defense of free speech. I have not learned whether Stenis left his son at the institution, but I doubt not that he did; for the church and seminary did all he required; i. e. put a stop to the discussion of the suffrage question on their premises. The hall of the Seminary was refused to the Convention, and had also been refused, some three weeks previous, to Frederic Douglas, a fugitive slave and an agent of the society.

The next day we held three sessions in the Temperance hall; the two last being much disturbed by the suffrage mob.

The committee of the Freewill Baptist house sent in the following bill:

"NORTH SCITUATE, Dec. 8, 1841.

Mr. John Hawkins, President of the said to be Abolition Convention, held in his vicinity,
To the committee of the Freewill Baptist Church, for the use of their house, - - - - - Dr.
For oil at A. Phillips' store, - - - - $1 25
For *cleaning* said house fit for a *religious* meeting, 1 75

Received payment, $3 00
WILLIAM N. PALT, *Committee.*"

Several of our meetings for lectures have been assailed, and broken up by the same instrumentality; "nigger voting" being the rallying cry.

I should write more, but haste prevents. Let others make comments. Rhode Island has not been so thoroughly stirred for years. The demon is furious. He has heard the command to "come out," and therefore this writhing and foaming, and gnashing with the teeth.

Yours, against suffrage mobocracy,
ABBY KELLEY.

ANTI-SLAVERY REMINISCENCES.—No. 2.

Declaration of the sentiments and purposes of the American Anti-Slavery Society.

SOUTH SCITUATE, Dec. 6, 1841.

MY DEAR FRIEND:

Towards the close of the first day of the Convention, it came to be the unanimous opinion of the members, that a much more full exposition of the sentiments and purposes of the Society we had formed, ought to be laid before the public, than was given, or could well be given, in the Constitution. It was, therefore,

"Resolved, That Messrs. Atlee, Wright, Garrison, Jocelyn, Thurston, Sterling, William Green, jr. Whittier, Goodell, and May,* be a committee to draft *a Declaration of the principles of the American Anti-Slavery Society*, for publication, to which the signatures of the members of this Convention shall be affixed."

I have italicised the words that I wish you and your readers particularly to notice; for a reason that I may at some future day explain.

The committee, feeling that the work assigned them was of the highest moment, met early in the evening, at the house of our Chairman, the lamented Edwin P. Atlee. Nearly half the members of the Convention were there, by invitation, to assist in our deliberations. After an hour's desultory conversation upon the importance of the document to be prepared, and the character it ought to possess, we agreed that each individual should, in his turn, utter the sentiment or purpose, which he thought ought to be expressed in the Declaration. This was done. I can now recall only a very few of the ideas thus contributed. Elizur Wright's was so brief and pregnant, it has remained with me, and has often been the text of my lectures. "I wish," said he, "the difference between our purpose and that of the Colonization Society, should be explicitly stated. It seems to me to be simply this: The Colonization Society would get rid of the *salves*—we would get rid of *slavery.*—Their plan is unrighteous, cruel, and impracticable withal; ours needs but a good will to accomplish it." Brother Wright's mind was just then more full of this part of the subject than of any other; because he happened to be engaged to hold a public discussion, the following evening, with Mr. Finley, or Mr. Davenport, I forget which.

After a session of more than two hours, a sub-committee was chosen to prepare a draft of the proposed Declaration, to be reported next morning at 9 o'clock; and we adjourned to meet at that hour, in the room adjoining the hall of the Convention. Garrison, Whittier, and myself, composed that sub-committee. Of course it was immediately determined that Garrison should write the document, in which were to be set forth before the world the sentiments and purposes of the American Anti-Slavery Society. We left him at the house of James McCrummill, about 10 o'clock, to be with him again next morning, at 8.

On our return, at the appointed hour, we found him, with lamps burning and shutters closed, just writing the last sentence of his admirable draft. We read it over carefully together, two or three times; agreed to a few alterations, and went, soon after 9 o'clock, to lay it before the whole committee. By them it was subjected to the severest criticism. You will not doubt this, when you think who they were that composed the committee. Nearly three hours of intense application were given to it, notwithstanding the repeated and urgent calls from the Convention for our report. All the while, brother Garrison evinced the most unruffled patience. Only once, as I remember, did he offer resistance to any proposed alteration. He had introduced into his draft more than a page, in condemnation of the Colonization Society. It was the concentrated essence of all he had written and thought upon that egregious imposition. It was as powerful in expression, as any part of his emphatic production. We commented upon, and revised, and with some slight amendments were about to accept it, when a member proposed that all of it, excepting the first sentence, be stricken from the document; giving as his reason for this large erasure, that the Colonization Society could not much longer survive the blows it had received, and it was not worth while for us to perpetuate the memory of it. At first, brother Garrison rose up to save from proscription a portion of his work, that had doubtless cost him as much severe mental effort as any. But when he found that a large majority of the committee concurred in favor of the erasure, he very pleasantly submitted, saying, "It is your report, not mine." With this exception, however, the alterations and amendments which we made, were, after all our criticisms, surprisingly few; and we agreed to report it to the Convention pretty much as it came from his pen.

Between 12 and 1 o'clock, we repaired with it to the Hall. Edwin P. Atlee, our chairman, read it to the Convention. And never have I seen a deeper impression made by words, than was made by that admirable document upon all who were there present. After the voice of the reader had ceased, there was a profound silence for several minutes. Our hearts were in perfect unison. There was but one thought with us all. Either of the members could have told what the whole Convention felt. We felt that the word had now been uttered, which would be mighty, through God, to the pulling down of the strongholds of slavery.

The solemn silence was broken, (if my memory serves me well) by a Quaker brother, Evan Lewis; who moved that we accept the Declaration, as now read, and proceed to give to it our signatures. He observed, "We have already given it our assent; every heart here has responded to it; and there is a doctrine of the Friends which impels me to make the motion I have done: '*first impressions are from Heaven.*' I fear if we set about to criticise and amend this Declaration, we shall impair its truthfulness and strength."

The majority of the Convention, however, thought best, in a matter so momentous, to be deliberate, and to weigh well every word, by which we wished our countrymen and the world to justify or condemn us, and our enterprise. Accordingly we adjusted ourselves to hear the Declaration read again, paragraph by paragraph, sentence by sentence, and to pass our judgment upon each. The whole afternoon, from 1 o'clock until 5, was most assiduously and patiently devoted to this review. Discussion arose on many points. But no one spoke who had nothing to say. Never have I heard so much pertinent speech; never so little that was unimportant.—The result of the afternoon's deliberation was a deeper satisfaction with the Declaration. Many expressions in it were called in question, but few were changed. And just as the shades of the evening were closing around us, we resolved unanimously to adopt the Declaration, pretty much as it had been reported. On motion of Lewis Tappan, (who never wishes to have things done by halves,) we voted that Abraham L. Cox be requested to procure a suitable piece of parchment, and engross the Declaration upon it, before the following morning; that it might then receive the signature of each one of the members.

At the opening of the meeting, next morning, the Doctor was there with the work assigned him, beautifully executed. He read the declaration once and again. Another hour was expended in the consideration of certain expressions in it. But no changes were made. It was then submitted for signatures. Thomas Whitson was the one who signed it first.

Yours, truly,
SAMUEL J. MAY.

* My name was added after the passage of the resolution, and does not appear in the published report of the proceedings.

The Anti-Slavery Standard.
NEW-YORK, THURSDAY, DEC. 23, 1841.

TEXAS AND TYLER.

The President, in his late message, again denounces, in stale phrases, the "inhumanity," "wickedness," "iniquities, &c." of the traffic in slaves. Of course he means the *foreign* traffic; for it cannot be supposed that a Virginian, on whose estate it is said (perhaps erroneously, but hitherto without contradiction) that men and women are bred for the domestic traffic, intended to include *that* in his denunciation. He boasts that this "government has denounced against it the most condign punishment." To me such language has become loathsome; coupled as it is with the wretched practice of this government, even in respect to the foreign slave trade.

"Earth is sick, and Heaven is weary
Of the hollow words."

Almost in the same breath, Mr. Tyler pays some earnest compliments to "the young and growing republic" of Texas; describing its "institutions and laws" as "wise and wholesome;" and expatiating upon the "deep interest" we must always feel in it. Now, by the fundamental law of that "interesting" young republic, in which he assures us "the great principles of civil liberty are destined to flourish," "the wicked," "inhuman," "iniquitous" traffic is made perpetual! Their own legislature is prohibited from ever abolishing the slave trade, *from the United States.* This slave trade is as foreign to them, as the African, West Indian, or any other slave trade from abroad, (all which come under the law of piracy,) is to us. Indeed, most of the penalties provided by our laws against the foreign slave trade, will apply to the slave trade sanctioned and perpetuated by the Constitution of Texas; and must in practice be so applied, if the President performs his oath "to execute the laws."

How shall we account for inconsistencies, which we might call so childish, if they were not so atrocious, in a grave and deliberate document like the annual executive message? What is it that makes the slave trade from any foreign country to the United States, "inhuman," "wicked," "iniquitous," and worthy of death, and the same trade from a foreign country to Texas "wise and wholesome?" Can it be because the latter takes off "the vigintial crop"* from the President's own plantation? I doubt whether it be merely this. There may be a deeper motive, which has brought into the same message such vituperation of the slave trade, and such unqualified praise of the most slave-trading State (if we regard the bold depravity with which they have set out in the career) that there is on the face of the earth.

It has recently been avowed that a new proposition for the annexation of Texas to the United States is to be pressed at the present session of Congress, with more animation and better auspices than before. In fact, the old one was never withdrawn. The Texan Congress refused, by a formal vote, to withdraw it; even after the strong expression of our repugnance to a union with them. It was suffered to remain suspended; probably to take the chance of a more favorable conjuncture. It must have been a strong purpose, which could keep in check the natural impulses of jealousy and wounded pride in such minds. That this was the original design and chief stimulant of those who planned and executed the insurrection in Texas, there is no reasonable doubt. Those were not so much settlers and citizens of Texas, as a flood of adventurers from the slave States. Among many evidences of this fact, was the striking one, that in Houston's army, which fought the battle of San Jacinto, there were not *fifty* Texans, properly so called, to be found. They were ruffians from the Southwest, fighting for land, land speculation, and slavery.

For one, however, I am not so much impressed by the avowal alluded to, as by several circumstances and indications pointing the same way.

In the first place, Houston is lately re-elected President, by a vote approaching nearly to unanimity. It is about ten years since this individual went to Texas.—Mysterious givings out, by the southwestern press, that he was to effect some great object in that country, were noticed by Benjamin Lundy, and other abolitionists, at the time. He appears to have always kept in close communication with the then President of the United States; who, while occupying that office, declared, in his characteristic manner, that it was "nonsense to talk of Texas as a separate nation; that we were all *one*, and must not be separated." His imagination grew so warm, and his confidence so exalted in the project, that he actually promised the office of *Governor of the Territory of Texas* to one of his southern friends. As Mr. Adams observed, "he was deluded into the belief that it would be the crowning glory of his administration." He was awakened at midnight by an express from Houston, announcing the victory of San Jacinto. And when Santa Anna was sent by Houston to Washington, ostensibly free, but in fact a prisoner, or rather a *slave*, it was to negotiate in person, with President Jackson, a treaty for the cession of Texas. Such a negotiation was commenced; but was interrupted by a notification served on Santa Anna, that the Mexican congress had decreed a suspension of all his official powers during his captivity.

Houston is reported by the southern press to be still in favor of annexation. This, as some of the northern editors have remarked, being taken in connection with his overwhelming election, is a significant fact.

Secondly. A signal effort has been made, during the present year, to write Texas into some favor with the civilized and Christian world. The advocates who have come forward to plead anew the cause of this "interesting" and persecuted republic, acknowledge that its reputation is bad, and that the verdict of the world is against them. And what cause do they show why the verdict

* Mr. Faulkner, of Virginia.

should be set aside? Why, nothing but the story of "the leading men in Texas, *i. e.* of the very ruffians and off-scourings of the Southwest, who went to Texas for the purpose of effecting one of the most consummate and extensive frauds, which was ever undertaken in the tide of time! and who now want nothing, or think they want nothing, to complete their work, but "a commodity of good name." This they have set about taking, by a continuation of the same false and fraudulent course, by which they got land and power. It is not worth a while now, if ever, to argue this cause over again. The people in this part of the country, as in every part of the world, where they can read, made up their minds long ago on the merits of the Texan revolution; and they are not to be unsettled in a moment, by the bold assumptions of writers, either ignorant of essential facts, or neglecting them because it would be fatal to their cause to notice them. It was fit that this attempt should be made at a great distance from the scene of villany. There was not power in any human face to show itself in the first instance, on this side of the Atlantic, where the facts were known. This would have surpassed even Texan effrontery. Let Scottish, English, and French vouchers of Texan integrity and glory (for I understand that, by grand tactics, an array of reviewers, pamphleteers, and echoing commentators, have suddenly unmasked in all those countries) bring forward some evidence other than the declarations of the culprits themselves, and it shall be attended to.

When this new note first came over the water, it was supposed that it was meant only to *dance* money and emigrants into Texas. But it now seems probable that it was rather intended to charm the descendants of the Pilgrim fathers, and the people of Penn, into harmony with "the valley of rascals."

Thirdly. The motives of the slave States, always strong, for the annexation, have been made more so by the result of the late census. That result, much as they were prepared for posterity to meet it, has been terrible and astounding to them. It cannot be accounted for, except from the working of some new and powerful agency. *That agency is*, as I apprehend, *an accelerated emigration to Texas.* How little did the southern statesmen foresee the effect of their machiavellian policy to sever it from Mexico, and of their manœuvring at Washington to procure its recognition. But indeed the recognition was intended merely as a step to annexation; cutting off, as it was supposed, the necessity of negotiating with Mexico. The Texan minister, who appeared *the next day* among the Ambassadors of Europe, at the inauguration of Jackson's successor, proceeded at once to open a negotiation for that purpose; and nothing but the stern note of remonstrance from this section, aided by the unforeseen obstacles created by that very recognition, prevented the complete success of the grand machination. Now, southern statesmen see that this "wholesome" Texas is "blasting its brother;" it is absorbing that active slave emigration which had hitherto been spreading its blight with a rapidity, which honest and *ameliorating* industry could never equal, over the largest portion of our territory; and extorting money from that industry, to pay for it. And now is the last chance, which slaveholders will ever have of continuing, interminably, this iniquitous state of things. Men of the North, look to it! This blow, if successful, will strike the death knell of the Union!—D. L. C.

NEW-YORK COURIER AND ENQUIRER.

Of all the devil's sophistry that we have ever heard urged, in this age of pretension, and this land of hypocrisy, we think the article on Texas, in our pro-slavery corner, deserves the palm. The insulting weakness of argument, with which it tries to "come Paddy" over "philanthropists and abolitionists," is the rarest specimen of cool impudence. Maryland and Virginia sell off their slaves to the Southwest from mere *humanity*, forsooth! Their only motive is to secure to them a more "genial climate and better treatment!"

Everybody, that knows anything upon the subject, knows that the slaves of the Southwest are immensely worse off, than in the old States. The planters themselves admit it, and threaten their slaves with sale to the Southwest as a punishment for crime; it is, in fact, often substituted for hanging; and the slaves drea as they do the infernal regions.

Then the idea that the old slave States will be obliged to become *free* States, in a few years, because slaves will bring so much higher price in the Southwest, than *they* could afford to give for labor! One would think the writer had never heard of the great *breeding* establishments of Virginia; and of the profit derived from *raising* slaves,—not to do her own labor, but to supply the insatiable markets of the Southwest. He must be ignorant as a babe of interminable projects of conquest and land-robbery, even to the Pacific. Then the prohibition of the *foreign* slave trade comes in so conveniently, as a tariff to protect the home manufacture; and answers too for an everlasting theme of self-adulation, in President's *Messages*, and 4th of July Orations.

As for cotton, the friends of the South need trouble themselves with no further moves in their tangled game. Great Britain *will* supply herself from her East India possessions.

The precious admission is now made that Texas *is* filling her borders with slaves from *Africa*. Hitherto, she has been cried up as a pattern republic in that matter; though the falsehood of the pretension was plain enough. But now the Courier and Enquirer, always so distinguished for its tender mercies to the African race, would have all philanthropists plead for the annexation of Texas, as the means of stopping the cruel slave trade! As if the trade was any more lovely in its features, from the American Guinea Coast (alias Virginia) than from the African Guinea. If the writer really expected to deceive a single philanthropist by his blarney, he must have laughed in his sleeve, like the arch enemy when he gulls an unsuspecting soul.

THE PRESS.

In extenuation of the apparent heartlessness of the American people, on the subject of slavery, it should be remembered that we cannot get the subject before the *people*; because the pulpit and the press are piled up in our way. In vain do anti-slavery newspapers furnish undoubted facts and plain statistics, to prove the wickedness, and consequent unprofitableness, of this bloody system; the popular press will not repeat even the most moderate and obviously rational statements; but they will spare no opportunity, direct or indirect, of exciting hatred and suspicion against abolitionists. Official English documents, proving beyond a doubt the success of West India emancipation, remain uncopied; while every falsehood and exaggeration of the planter's press runs through the country like wildfire. When the effort was made to annex Texas to this Union, important facts connected with the subject could not be got into the New-York papers, not even for money. I mention New-York, not as differing from other cities in this respect, but because I happen to know that it was effectually tried. Even when editorial articles, untinged with anti-slavery, are copied from this paper, they are credited to L. M. Child: *not* to the Anti-Slavery Standard.

Josiah Quincy, the father of Edmund, (which, with all his reputation, is his *best* distinction) everybody knows, published the Life and Correspondence of his father, the famous patriot of the Revolution. In conversation with the lamented Dr. Follen, he one day urged, with great vehemence, that it was the *duty* of northerners to be silent on the subject of slavery. "Why, sir," said he, "when I compiled my father's writings, I found many passages in which he spoke with the utmost detestation of slavery, and foretold that its continued existence would be the sure destruction of our republican institutions; but I felt it my *duty*, sir, to strike out all such passages; for they could only tend to promote dangerous excitement."

Thus is the voice of friendly warning, from the past and the present, hushed at the command of temporary expediency! God forgive all accomplices in this work of blinding the American people, and then leaving the disgrace to rest upon them in history! We have little doubt that the secret story of Madison's papers, would abound with similar facts.

It is only to be hoped that the heirs of wise and great men will *keep*, merely as a matter of curiosity, the passages they expunge from their writings; and that when the popular sentiment requires their insertion, a sense of "*duty*" will permit it; *they being then no longer needed.*

ABOLITION CHURCH.

A late number of the Standard stated that an abolition church had been formed in Utica, "of seceders from other churches, mainly on account of their pro-slavery character." We cut the item from one of the New-York daily papers; but a letter from Utica assures us that the information it conveys is not correct. The writer says: "A new church has been formed here, based on third party political principles, agreeable to the exscinding resolutions passed in the Auburn and Utica Conventions. But the churches from which the secession was made are not pro-slavery: on the contrary, they are, almost to an individual, abolitionists; though they have long been *called* pro-slavery, because they cannot unite with the third political party. In the first congregational church, an Anti-Slavery Concert has been sustained from its first organization, approved by its pastor, and all the leading influence of the church. There is much of the old and holy principle of abolition among us, though we are without a leader, and without organization; but the time is not far distant when this principle will be aroused and manifest itself."

To this promise we say, Amen, with a full heart.—Dear friends of our sacred cause, be not bewildered, dismayed, or drowsy. We have the same materials to work upon, and the same materials to work with, that we had in the beginning. The same modes of operation, which proved so miraculously powerful in by-gone times, now lie all around us ready for the using, All we need is *faith*. Pray for it; and let the *hands* pray with the *heart*.

We have deemed it proper to publish the above statement, because we have reason to believe it true, though we have personally no knowledge of the state of things in Utica; and our correspondent assures us that it is necessary "to correct a statement which appears very ludicrous to many people there."

We observe that Alvan Stewart is a member of the seceding church. There is the merit of consistency in this. For people of heterogeneous religious opinions to unite together under the outward machinery of a church, because the churches, as a body, are pro-slavery, is a part of the same system, as the effort to unite people of different political opinions into a party, because the leading parties, as such, are pro-slavery; and while human nature remains as it is, and ever has been, we apprehend there is about the same hope of permanent union in both cases.

ABBY KELLEY'S LETTER.

We would call the attention of our readers to the *manner* in which the enemies of equal rights in Rhode Island sought to put down the friends of freedom. Transcendentalism being something new, strange, and unpopular; and there being scattered here and there a few individual transcendentalists, who likewise vindicate anti-slavery; (though generally "*in the abstract*," it must be admitted,) therefore it was deemed good policy to prejudice the public mind by representing abolition merely as a lure to transcendentalism; though two things more opposite in their nature, or more contrary in their effects, could scarcely be imagined. The anti-slavery agents in Rhode Island cared as little about transcendentalism, as they did about Buddhism or Puseyism; and probably knew as little about it. But political trickery found it a convenient term to render formidable opponents odious. One would think that common honesty would keep men from such miserable manœuvres, such masquerading of the truth. But never yet have we seen a political party, or political partizans, noble enough to reject all such subterfuges. It is the natural result of trusting in policy more than in principle.

DR. HUDSON.

We are always glad to hear from this invaluable agent of the American Society. It would be difficult to find a more conscientious, upright, disinterested, and useful laborer in the anti-slavery field. In these days of bigotry on one side, and unbelief on the other, it is refreshing to find a man so religious-minded, yet so little sectarian; and when so many are drawn into crooked paths, it is indeed cheering now and then to espy a man clear-sighted, as well as of honest intentions—walking straight forward in the midst of winding ways, knowing whence he started, and whither he is going.

"Twenty and two thousand of the people departed from Mount Gilead; but there remained ten thousand. And the Lord said, the people are yet too many."

Be of good cheer, brother Hudson! Gideon's three hundred *are* in the field. And as N. P. Rogers once said, in his eloquent way, "they are men who have broken and cast from them all the pitchers that were likely to extinguish their lamps." Go on, then, as you have done, scattering truth with a diligent hand, and a hopeful, believing heart; and may the Lord be with you, and strengthen you.

JONATHAN JEFFERSON WHITLAW.

All things in this world come to an end at last; though our readers may have begun to doubt the fact, since we commenced with Jonathan. We should not have republished it, had not prejudice against the subject, and against the author, prevented its being given to the public in any other way; and it is written with too much ability, and is too true a picture of life in the Southwest, to remain unknown to American abolitionists.

THE ENQUIRER.

This is a quarterly publication, containing a series of letters to professing Christians on the use of Wine, by Edward C. Delavan, so widely known for his generous donations and unwearied labors in the Temperance cause. The first number contains forty-eight handsome quarto pages. It is to be sold in separate numbers; without plates, 25 cents single, 20 cents if ten or more copies are taken; with seven plates, showing the different states of the human stomach, from a state of perfect health to that of fatal disease, produced by drunkenness; price $1 single—ten copies or more, 80 cents each.

FRANCIS JACKSON.—A letter from this much esteemed friend arrives too late for insertion in this week's paper. It states that his name was *not* put on the liberty ticket with his own consent.

Anti-Slavery Items.

THE PECULIAR INSTITUTIONS IN TROUBLE EVERYWHERE.—A correspondent of the New Orleans Bee, says:

A serious affair has just commenced in the nieghborhood of Matanzas. It appears that the English consul went, a few days since, to a plantation situated near that town, and attempted to obtain the emancipation of all the slaves belonging to a planter who had arrived from Jamaica. His seditious counsels might have occasioned a general revolt among the colored population of that place. As soon as the commander at Matanzas obtained information of this occurrence, he arrested the consul and sent him back here escorted by soldiers under the order of the government. We do not know what will be the result of this affair.

IRISH ABOLITION.—The address of Irishmen in Ireland to Irishmen in America, with its thousands upon thousands of signatures, is daily expected to arrive from the Emerald Isle. DANIEL O'CONNELL *heads the list!*

At a late meeting of the Irish Repeal Association of Cincinnati the following resolution was passed: It is good anti-slavery doctrine, whether they were aware of it, or not.

"Resolved, That wherever the oppressed seek to throw off their oppressor, they shall have our sympathy. The alliance of tyrants shall be met by the banded union of freemen. The world is our battle-field—our banner is unfurled—the contest thickens—Liberty is our prize—Humanity shall triumph—Man shall be free!"

A BROTHERLY DEED.—The Essex county (Mass.) Anti-Slavery Society (old organization) at its last Quarterly meeting, took up a contribution of $27 towards re-establishing the press of the Philanthropist; and sent it to Dr. Bailey with a cordial letter of encouragement and sympathy.

EVERETT'S SYMPATHIES.—Robert Walsh, of Philadelphia, European correspondent of the National Intelligencer, and one of the most insidious foes of human freedom, thus announces Edward Everett's arrival at Paris:

"Mr. Everett is in the Rue de Rivoli on his way to his important post. The slaveholding States form a large part of his constituency. No doubt, he will watch closely, and frustrate as far as possible, the machinations of the British Anti-Slavery Societies and Missionaries. This I sincerely believe to be a concern for our whole Union, equal in moment to any which can devolve on an American Minister in London."

VALUABLE ENGRAVING.—Beautiful mezzotinto likenesses of Lucretia Mott, engraved by Sartain, are for sale at the Philadelphia Anti-Slavery Office.

A NAVY TO DEFEND THE PECULIAR INSTITUTION.—Alluding to the Report of the Secretary of the Navy, the New-York Tribune says:

"A navy half as large as that of Great Britain! Has Mr. Upshur counted the cost? has he compared the expense of our *present* establishment with the like force in that of any foreign power? Such a navy could not be maintained, including renewals, for less than *twenty-five millions per annum;* which, with only ten millions for military service, would make an enormous drain upon the productive industry of the country.

What the Secretary urges with regard to the dangers to "*our* institutions," (meaning the slavery of the South,) exposing us to great and peculiar peril in case of a war, may be pertinent and sound; but will such a navy as he proposes, avert the danger? We insist that it would not. If we had so great a naval force, it must be dispersed, and could never, even though kept together with the sole view of protecting our southern coast, prevent the landing of a hostile army thereon. Let us suppose we had fifty ships of the line, with a fair proportion of smaller vessels, cruising there. Could they cover at the same time Cheaspeake Bay, Charleston, and the Gulf of Mexico? Suppose a British fleet of one hundred sail, having on board fifty thousand troops, and well provided with steamers, were to set sail with sealed orders for our coast; what could our fleet do? Let Bonaparte's conquest of Egypt, in defiance of an overpowering British fleet; let his return from Elba, and recovery of the throne of France, make answer. If the South be indeed such a volcano as Mr. Upshur represents, no possible command of salt water can preserve her from eruptions; and any attempt to rival the naval power of Great Britain will prove at once a failure and an intolerable burden. The sooner the idea is abandoned the less will be the evil it inflicts on the country."

THE ABOLITION PRISONER RELEASED.—Joseph Bryant, one of the most respectable citizens of Brooke county, Virginia, was lately arrested, and cast into jail, on the charge of having aided in the escape of certain runaways. He is a brother-in-law of Rev. Alexander Campbell, a man of sterling principle, great good sense, and high standing. His arrest occasioned great excitement. A writer of the Philanthropist says:

"Last Thursday I attended the trial of J. Bryant before the examining court, which consisted of five of the magistrates of the country. The majority of these, I was told, are slaveholders, and have actually lost a number of slaves by their having escaped to Canada. You can judge of the chance of justice before such a court. Modest men in such circumstances would have declined sitting in judgment on such a case. They appeared to me to act very much as though they thought they had got hold of the cause of their misfortunes, and were determined to have vengeance. I observed one or two of them writing billets occasionally, and handing them down to the State's Attorney, acting, as I supposed, as a kind of co-counsel. The counsel for the prisoner saw the partiality, and suddenly dropped the defense in disgust, declaring that they would proceed no further before that court. The decision was, of course, as was expected, "That the prisoner be remanded, without the benefit of bail, to take his trial before the superior court in the spring." The only witness in the case was a man, whose testimony, I believe, would not be taken in any other case whatever. By him they proved that Joseph Bryant did allow three poor women to take shelter in his barn, and while there he actually took them something to eat!

The State's Attorney admitted in his plea, that he believed the prisoner "verily thought he was doing God's service." And indeed no man acquainted with Joseph Bryant, will doubt for one moment the purity of his heart or the kindness of his disposition: I am happy to state, that Judge Fry, on the following day, upset the whole proceedings of the inferior court, and discharged the prisoner. He decided that the arraignment was false,—that, admitting the testimony to be true, the act was no more than a *misdemeanor* under the laws of Virginia, involving comparatively a slight penalty, for which he must take his trial before the court in his own county.

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged			$897 00
898	Abigail Wilson, Hockessin,	Delaware,	1 00
899	Isaac Fisk, South Scituate,	R. I.	1 00
900	Daniel Gould, Fiskville,	do.	1 00
901	Dr. Pelig Clark, Coventry,	do.	1 00
902	Susan Anthony,	do do.	1 00
903	Roby Castle,	do do.	1 00
904	Hannah Kelton,	do do.	1 00
905	Sally Kelton,	do do.	1 00
906	Betsey Kelton,	do do.	1 00
907	Mary Kelton,	do do.	1 00
908	John J. Kelton,	do do.	1 00
909	John J. Kelton, jr.	do do.	1 00
910	Jane Kelton,	do do.	1 00
911	Jane Kelton, jr.	do do.	1 00
912	Caleb Kelton,	do do.	1 00
913	Esek Spencer,	East Greenwich,	R. I. 1 00
914	Maria Spencer,	do do	do. 1 00
915	Spencer's children,	do do	do. 1 00
916	Catharine Cornell,	do do	do. 1 00
917	Catharine Cornell,	do do	do. 1 00
918	Anna Howland,	do do	do. 1 00
919	Deborah Howland,	do do	do. 1 00
920	Mary M. Pierce,	do do	do. 1 00
921	Susan Proud,	do do	do. 1 00
922	A female friend,	do do	do. 1 00
923	A well-wisher of the cause,		do. 1 00
924	Arnold Weaver,		do do. 1 00
925	James B. Pierce,		do do. 1 00
926	Martha W. Brown,		do do. 1 00
927	Benjamin Maxwell,		do do. 1 00
928	John P. Roberts, jr.		do do. 1 00
929	James Richardson,		do do. 1 00
630	John C. Reynolds, Esq.	N. Kingston,	R. I. 1 00
931	J. C. Reynolds,		do do. 1 00
932	Hannah Reynolds,		do do. 1 00

TREASURER'S RECEIPTS

For the week ending 12th mo. (Dec.) 21st.

Received for the Standard.—The following persons paid $2; Abram Stores, Goshen, Orange county, N. Y.; J. R. Lowell, and Ann Todd, Boston, Mass.; Martha Rushmore, Rensellaerville, N. Y.; Cornelia Drown, North Foster, R. I.; Mercy M. Walker, South Scituate, R. I.; Samuel Steere, 2nd, Chepacket, R. I.; Daniel Gould, Fiskville, R. I.; T. B. Wilbur, Coventry, R. I.; Charles Fairman, Coventry, R. I.; Maria Lawton, N. Scituate, R. I.; E. G. Luce, Jefferson, Ashtabula county, Ohio; Dr. M. Wilson, Cadiz, Ohio; Prudence Ward, Concord, Mass.; Sillman & Tanner, Centreville, R. I.

Hoxsie Perry, Shannock Mills, R. I. $3; James R. Boss, Smyrna, Chenango county, N. Y. $1; Samuel Doten, Fel River, Mass. $1; East Fallowfield, (Penn.) A. S. Society, $20; Jacob Mott, Esopus, Ulster county, N. Y. $1; Isaac Sanders, North Scituate, R. I. $1; Thomas Keton, Coventry, R. I. $1; M. F. Minor, Unionville, Lake county, Ohio, $10 50; Anna Corey, Centreville, R. I. $1; John Pilkington, do. $1; John Green, do. $1.

Donations.—James Richardson, jr. Greenwich, R. I. $2; Simeon Weaver, do. 50 cents; Anna Williams, do. 50 cents.

ISAAC T. HOPPER, Treasurer.

GENERAL INTELLIGENCE.

Congress.

As yet little of importance is done; the time being taken up with the formation of committees, and the presentation of petitions relating to private claims, internal improvements, &c.

ANTI-SLAVERY PETITIONS.—The presentation of petitions, in answer to the Speaker's call, was soon suspended by J. Q. Adams, who took up most of the time in presenting his anti-slavery memorials, of which he is said to have a "whole fleet."

He presented one for the abolition of slavery in Florida. Being informed by the Speaker that this was not receivable, he requested the clerk to file on the petition "not received under the rules of the House," that it might appear to the petitioners why their petition was not received. The Speaker replied that there was no rule requiring this. Mr. Adams said by the rule, "nine-tenths of the petitions of his constituents were rejected from this House, while *all* petitions coming from south of the line—that ill-fated line—(Mason & Dixon's)—were received. He came from that portion of the country whose rights were suppressed by the rejection of petitions. He did hope, after three decisions of the House against the 21st rule"——He was here called to order by the Speaker.

We had the audacity to smile last week, when the Journal of Commerce, with immense satisfaction, chuckled over the idea that abolition petitions had received their *quietus* for this winter; for we were well aware that the hydra had more heads than one, or two. The Journal now says mournfully: "It was supposed, the other day, that this subject was quieted for this session. Not so at all. Mr. Adams would not let it stay quiet. It is a remarkable fact, too, that he has carried his points with the Speaker:—for he has procured such a construction of the rules, that he can get in his petitions in some form or other.

The correspondent of the New-York American writes thus, December 15:

The venerable Ex-President yesterday opened the campaign in great force, with the presentation of a few dozen of the five hundred abolition petitions, which have accumulated on his hands during the past year. The abolitionists (I use the term in its *southern* sense) have exercised some ingenuity lately in "whipping the devil around the stump,"—evading the twenty-first rule, so as to introduce, in spite of it, many petitions as obnoxious to the slavery men as those which are directly prohibited. They petition for the repeal of the twenty-first rule,—for the removal of the seat of government to some place where slavery and the slave trade do not exist,—for the repeal of all the laws of the United States, and of all constitutional provisions by which the inhabitants of the free States are bound to the support, countenance, and protection of slavery,—for the passing of laws to prohibit the transportation of slaves by sea coastwise from one slave State to another, in vessels of the United States; and to secure freedom to slaves when carried by sea with the consent of their masters beyond the jurisdiction of a slave State,—none of which are inhibited by the gag-rule.

The southerners broke out in great wrath, not only on Mr. Adams, but on the Speaker, for his upright, handsome, and independent decision in favor of the reception of the petitions under the rule. Mr. Merriwether, of Georgia, yesterday objected to these petitions; but he only made the matter worse; for debate arising on his objections, according to the rules of the House, the petitions, with the motion for reference to committees, comes up to-morrow; and the whole abolition question is then opened to illimitable debate. The motion on the petitions for the removal of the seat of government, is to refer them to a select committee of nine. Those for the repeal of laws, &c, are to be referred to the Judiciary Committee, and those for the repeal of the twenty-first rule, to another special committee.

The aspect of the anti-slavery movement is most formidable; and the southerners, in spite of themselves, manifest unusual alarm at it, but in an unusual way. They see that this "attempt to dam up the waters of the Nile with bulrushes," has only aggravated and extended the movement, given it depth, energy, and a hold on the sympathies of northern freemen, that it would have been slow to acquire without. Massachusetts, Vermont, New-York, Pennsylvania, Ohio and Michigan, have poured them in to-day, and the style in which not only avowed abolitionists, but moderate Whigs, and even Loco Focos like Floyd and Brewster, presented these papers, showed that it was no joke.

Howard, of Michigan, representing in his single person an unequalled constituency of 250,000, had his desk piled with these petitions of "legal voters;" and on the southern ground of "obedience to instructions," these must be expected to have a practical effect on him, and their largely increased representation in the next Congress.

As to Mr. Cost Johnson's contrivance of smuggling the 21st rule upon the House by postponing the debate on the rules last Friday, much as he prides himself on such a pretty piece of *finesse*, it is only laughed at by those who understand the machinery of the rules.—Though you supposed, and most people supposed, the original question of the rules was "nailed to the table unless taken from it by a vote of *two-thirds*, which cannot be had," yet the rules can be amended at any time, by a day's notice, and they *will* be so amended directly. The petitions for a repeal of the 21st rule are already referred to a select committee of nine, of which Mr. Adams will be the chairman, with a majority friendly to the measure; and they will promptly report a resolution for its repeal, which will *pass*, by a handsome majority.

There are discreet and bold southern whigs who will vote for it; and there are northern locofocos who know that their own partisan majorities will fail them at home, if they dare outrage them by a repetition of their *slave* votes.

The tariff question will turn out to have some queer sympathies with the abolition question, and will flourish in this connection. It will be a little unfortunate for "the peculiar institution," if at the same time that they exact these grievous sacrifices from our self-respect and liberty, the products of slave labor are thrust forward as the subject of exclusive legislative protection, the only articles through which northern men are to obtain two-thirds of their "wares and wearables." This business of making the federal union a mere "regulation of exchanges" between British capitalists and southern planters—of the labor of Lancashire, Yorkshire, and Staffordshire operatives, and of Carolinian, Georgian, and Mississippian slaves, is getting to be looked into, and is thought "not to be the thing it was cracked up to be."

THE BANK.—The editor of the N. Y. Tribune, just returned from Washington, says: "There is rather more probability that some plan of finance and currency, based on the President's suggestions, will be adopted at this session, than that one will not. Its character will probably undergo material transformation, either in committee in the House. The power to discount or purchase bills of exchange, will probably be stricken out.—The great difficulty will be to so designate and constitute the Board of Control, (or whatever it may be termed,) as to add nothing to the power and patronage of the President. On this point, many whig members are inflexible, and, if not conceded, they will reluctantly vote against the bill.

VOTE ON THE GAG.—This had the party character that has usually marked it. The northern whig members voted against it, with the exception of 1 from Ohio, 3 from Indiana, and 1 from Illinois. Nearly all the northern democratic members voted for it. Parmenter, of Massachusetts, Lowell and Littlefield, of Maine, Floyd and Brewster, of New-York, having many abolition constituents, were strengthened to *sustain* the right of petition. Governor Reynolds, of Illinois, who has always heretofore voted in favor of suppressing abolition petitions, avows his conviction that he erred, and voted nay.

J. Q. Adams is appointed to fill the place of C. Cushing, as chairman of the committee on Foreign Relations. C. Cushing is appointed chairman of a select committee on Currency; the rest of the committee are composed of members of the late Van Buren party, friendly to the present administration.

Foreign Items.

GREAT BRITAIN.

It appears from a curious article in the last Quarterly Review, that, but for the Act of Succession, the crown of Great Britain must have been worn at present by the Hereditary Prince of Modena—and failing that prince and his immediate branch, the right would have passed next to Louis Phillippe, King of the French.

The rights and immunities of the young prince commence at his birth. He can have suits instituted in his name, at the earliest age, with the same effect as a subject at 21 years of age. The revenues of the royal babe, as Duke of Cornwall, are very large; variously estimated at from 150 to $200,000 a year. They arise from manors in the Duchy of Cornwall, and from duties; among them the *tin duty*, which at the present time is supposed to yield $120,000 per annum. The chief warden of the Duchy pockets $10,000 a year, for his assistance in collecting the dues of the Prince.

The condition of the laboring classes is said to be absolutely frightful; and is of itself sufficient to account for the increase of robbery. The Mendicity Society of London, announce that the applications for relief treble those of any former season. A London correspondent of the New-York Sun, says: "If the fathers of starving families fly from the cries of their children, to seek relief abroad, there is nought to greet them in the streets but despair. The means of employment are taken away; the doors of the workshop are closed in insolvency; the gates of the factory are chained fast by bankruptcy. Credit is not to be obtained; and while the money market is in the throes of convulsion, and winter threatens us with still greater evils than are at present experienced, we are still told, by those who have taken the reins of government, that we have nothing to hope for."

The Birmingham artisans, however, feel a little more cheered concerning their prospects. They are now receiving large orders from the United States, which were suspended while McLeod's trial was pending. The great fire at the Tower has likewise given employment to the gun-makers.

SPAIN.

Peace seems to have been restored throughout all parts. The regent had sent orders to suspend all further executions, and the juntas of Valencia, Badojoz, and Alicant, had dissolved themselves on the receipt of the decree of the regent.

The Spanish Ambassador recently attempted to procure the expulsion of Ex-Queen Maria Christina from France, but failed.

ITALY.

A letter from Rome states that the Jews of Ancona, gave the Pope, during his visit to that city, a Bible with clasps mounted with diamonds.

LIBERIA.

The Catholic Church has its eye on Liberia, and is making arrangements for missions. Father Baron, a priest much esteemed in Philadelphia, is on the eve of departure, intending to spend his life there in the establishment of schools and colleges.

IMPORTANT FROM SANTA FE.

A semi-official letter, from a high public functionary in the Mexican capital states that the Texan expedition to Santa Fe have been captured by a troop of twelve hundred Mexicans, and are held prisoners. The Texan and New-Orleans papers are unwilling to believe this. They still hope that only the vanguard is captured, and that the expedition yet remains strong enough to hold possession of the conquered province, and to avenge their comrades. The latest New-Orleans Bulletin says: "But our hope waxeth weak."

YUCATAN,

The same paper states, on verbal information by the same arrival, that five Mexican Commissoners have been received in Yucatan, charged with special powers for arranging with that State the terms on which she would return as a member of the Mexican Republic, now that the mother had resumed her acknowledged duty, and embraced the Federal Republicanism of 1824. Most of the Mexicans believed that Yucatan would readily agree to return, and again become a Mexican State.

BRAZIL.

Late advices from Rio Janeiro give information of the projected establishment of a railway in the interior, passing through the most populous of the planting districts. Government had determined to patronize the undertaking by subscribing for 2,000 shares, and wealthy planters had subscribed largely. A free import of machinery is granted for a series of years, and measures are being taken to employ English engineers and artisans. It is supposed that, with economy, £1,000,000 will cover all expenses.

JAMAICA.

The Jamaica House of Assembly convened on the 2d of November. The following extracts from the Governor's Message may be interesting:

"It is expected that in the approaching season our staple exports will considerably exceed those of late years."

"The Silk Company and the Copper Mine Company, are proceeding with favorable prospects."

"Cotton has been produced sufficiently to show that, if it were not excluded by devotion to more valuable articles, or by insufficiency of labor, it might become an additional source of prosperity."

"The cultivation of tobacco, on a large scale, is about to commence."

"The relations between employers and laborers appear to have arranged themselves on the natural basis of mutual interests."

"The want of continuous labor is still complained of in some districts, but not so generally as heretofore."

"The general good conduct and orderly habits of the people, and their improved feeling towards their employers, are just grounds for unqualified congratulation."

He also states that some of the importations of emigrants from Great Britain and Ireland have done well, and some the reverse. He has also placed a restraint upon the indiscriminate importation of European emigrants, and presses the encouragement of emigration of free Africans from Sierra Leone; under the belief that Africans are the only successful laborers in that clime.

General Items.

IMPORTANT INTELLIGENCE!

An American Cinque.—The brig Creole, Capt. Enson, of Richmond, bound for New Orleans, with a cargo of tobacco, one hundred and thirty-five slaves, and four or five passengers, was on the 7th of November taken possession of by the slaves, who rose and mutinied.

We copy the following from the N. Orleans Picayune:

"At 9 o'clock at night the slaves commenced the attack by shooting Mr. Goddard, the mate, in charge of the deck, with a pistol. The ball slightly wounded him in the back of the head. He made for the cabin, and gave the alarm to the captain and passengers, who had 'turned in.' The negroes came forward, obstructed the passage from the cabin, exclaiming, 'we've got 'em, kill 'em as they come out!' Mr. Goddard first rushed out, and, although bruised with clubs and stabbed in one or two places, reached the main rigging, and took refuge in the maintop. Capt. Enson followed, and said he was badly stabbed, and thought he was dying. Soon after he fainted, and the mate made him fast to the rigging. A desperate affray took place on deck. Mr. Hewell, a passenger, killed one negro with a musket, and fought afterward like a tiger until he was killed. Several of the sailors fought bravely until they were completely overpowered. The captain and mate remained in the maintop until about 5 o'clock in the morning, when they were discovered.

The ringleaders then ordered them to come down, or they would shoot them. Mr. Goddard descended and told them he was at their disposal. One of them presented a musket to his breast, and he was informed that he must take them to an English island, or they would shoot him. He finally assented, and shaped the course of the vessel toward New Providence. Two of the sailors were able to assist him, the others had all been badly wounded in the conflict. In the morning, the captain was taken down, and, with the second mate, Mr. Stevens, the captain's wife, his daughter, four year's old, niece, fifteen years old, and one of the passengers, confined in the forehold. In the course of the night the slaves had rifled the vessel, broken open all the trunks, and decked themselves out in such clothing as they could find.

After the arrival of the Creole at Nassau, the slaves acknowledged that a Baptist minister at Norfolk, named Bourne, had advised them with regard to their course, and given them directions how to proceed. Mr. Goddard learned at Nassau that Bourne had formerly resided there, and had absconded, leaving his family. He is an Englishman, and about 40 years of age.

Three of the slaves were killed in the affray, and another died of his wounds after his arrival at Nassau.—Five more, four females and a boy, refused to accept their freedom, and came to this port in the Creole. It is worthy of remark, that a dog, belonging to the captain, fought furiously against the negroes, and bit several of them severely. He was finally killed.

We have some interesting particulars in relation to the conduct of the British authorities at Nassau. That the entire scheme was resolved upon before the brig left Richmond, is evident from the fact that the negroes boasted at Nassau that they expected to encounter the brigs Long Island and Orleans, which sailed from Richmond in company with the Creole, with cargoes of slaves. Both of these vessels, however, are safe in port. A full investigation of this case, we doubt not, will present some very important developments."

On landing, the American consul had the captain and two of the men immediately taken on shore and their wounds dressed, while every attention was paid to the wounded on board. The consul likewise requested the Governor of New Providence to place a guard on board, to prevent the slaves from going ashore; as he well knew that if this was not done, it would be impossible to secure the guilty perpetrators of the murder. The request of the consul was granted, and an investigation of the affair was conducted by two magistrates of Nassau. The captain also took the testimony of the passengers and crew. Nineteen slaves were identified as having participated in the mutiny and murder. They were placed in confinement until further orders; the Governor refusing to have them sent to America, under the circumstances. The remainder (114) were liberated by her majesty's authorities, on the ground that the slaves must be considered and treated as passengers, having the right to land in boats from the shore, whenever they thought proper. The captain is doing well, and will probably recover.

Later news from Nassau inform us that some of the liberated slaves from the Creole have sailed for Jamaica to work on the plantations, and others are employed at Nassau in various capacities. Two of those imprisoned on charge of murder, have since died.

The Richmond papers declare that there is no Baptist preacher by the name of Bourne, either in Richmond, Norfolk, or any part of eastern Virginia.

The slave property was all insured, but the companies have refused to pay, on the ground that they did not insure against mutiny.

As might be expected, the southern press join in one universal howl of rage. The Mobile Journal says:—"This is but another form of the principle already announced by the British government, that her own statutes abolishing slavery, control the law of nations, and put out of the pale of the comity, not to say the justice, due to civilized nations, both the property of slave owners and the flag that covers such property."

The New Orleans Courier says: "In any event, that insolent and intolerable meddler, John Bull, must be held responsible. And should he persist in his outrageous course, there can be no other alternative left, but for the American Eagle to make such a noise about his ears, as will awaken him from his fancied security; considerably lighten the British exchequer; arrest the piratical proceedings of fanatics on both sides of the water; and punish the hypocrites, whose end and aim is the destruction of southern prosperity—American liberty and independence."

Upon these manifestations, the N. Y. Tribune comments thus: "The leading southern journals are out in full chorus for a *war with Great Britain*, in case she does not disclaim the conduct of the authorities at Nassau, N. P. and deliver up the slaves who mastered the brig Creole and took her into that port, where they obtained a recognition of their freedom. Now it may be that Britain will surrender the actual mutineers to our government, and it may be that she will not; but act on the principle laid down by Governor Marcy in refusing to surrender Wm. L. Mackenzie to the Canada authorities, on a charge of mail-robbery: Governor M. took the ground that the civil or criminal offense charged was blended with, or grew out of, the political attitude of insurrection, and that he could not give up the fugitive.—Such, we believe, has been the uniform rule of our Federal and State authorities. Shall we be able to bring Great Britain to acquiesce in similar demands from us to those we have refused when preferred by her? Perhaps we may; but in regard to the slaves who were not personally concerned in the revolt, there is no perhaps in the case: England will assuredly never give them up; even though her resistance should involve her in a twenty years' war with half the world. In the eyes of her government, her people, and her instit

For the National Anti-Slavery Standard.

LINES FOR JUNO'S GRAVE.

SUGGESTED BY READING JONATHAN JEFFERSON WHITLAW.

Here lie the mouldering remains
Of Juno, freed from all her pains.
Traveller in this mortal state,
I pray thee pause, and contemplate
The humble and the chequered lot
Of Juno, ere thou leave this spot.
She was a priestess of her race,
And gifted with peculiar grace.
Her body was a slave——her mind,
No human fetters e'er confined;
That roamed abroad as far and free,
As winds that sweep across the sea.
It held communion in the air
With other spirits fluttering there;
And with the millions of dead slaves,
That tyrants trod into their graves.
She was a black——her *skin* was so;
But Juno's *soul* was white, I trow;
If that's the purest, brightest hue,
That souls wear in their Father's view.
Juno was true to all her kind—
True to the negro, heart and mind:
She ne'er forgot her trampled race,
But clasped it in her soul's embrace.
Then weep for her whom adverse fate
Made wayward, sad, and desolate.

G.

"OUR COUNTRY, ITS DANGERS AND DESTINY."

BY W. H. BURLEIGH.

But see!—amid the crimes that call aloud
For vengeance, one pre-eminently proud,
Peerless in guilt, and stained with darker hue
Than common wickedness ever knew—
Concentering in itself all vileness, all
Of false or foul that can the soul appal;
Perfection of impiety—the last
And crowning work of Lucifer, outcast
Upon the earth—the spawn of deepest hell—
A monster-birth without a parallel—
Lifts in our midst his horrid aspect, red
With innocent blood which his own hands have shed,
And claims, with scowling eye and haughtiest tone,
Tribute from all and fealty to his throne—
His throne, on crushed and bleeding hearts upbuilt,
By blood cemented and sustained by guilt.
To him, the statesman, with obsequious bow,
Gives up his manhood and performs his vow—
Before his footstool crouches in the dust,
And begs for leave to pander to his lust;
Obeys with vassal-soul his high behest,
And does his dirtiest work with keenest zest!
To him, the priest, a clerical poltroon,
Who fears that men will leave their sins too soon,—
Who weaves apologies for evil deeds,
And gauges piety by length of creeds—
Who pays lip-worship to the Lord of Heaven,
The while his heart is unto Mammon given—
Makes low obeisance, and with rapturous grin,
Opens his church to let the demon in;
And at his bidding, with a wondrous knack,
Lies and blasphemes, and swears that white is black,
Perverts the Bible and the Cross maligns,
And all—Heaven help us!—with the best designs—
Greets him before the sacramental board,
Fellow-disciple of a common Lord,
And bids him take, with hands that reek with gore,
The emblems of His death who our transgressions bore!
Well may the land in which such deeds are wrought
Shudder with fear—God's vengeance sleepeth not!
Well may the nation, stained with crimes so deep,
Grow pale with terror,—and, repentant, weep!
Haply the Lord may turn aside his wrath,
Nor dash his lightnings redly in our path,
Nor bid his vengeful thunder o'er us break,
But spare the guilty for the righteous' sake!

May we not hope our Land, grown timely wise,
Will put away her foul impieties?
No longer rob the poor, no more oppress
The helpless, but awake to righteousness?
Live out her glorious principles, and show
A gazing world how radiant is their glow;
How vast their power for good, as back they bring
His primal dignity to man, and fling
A halo o'er the nations, in whose light
Earth shall rejoice, and own the reign of RIGHT!

HYMN.

BY EBENEZER ELLIOT.

Nurse of the Pilgrim Sires, who sought,
Beyond the Atlantic foam,
For fearless truth and honest thought,
A refuge and a home!
Who would not be of them ashamed,
A not unworthy son,
That hears, amid the chain'd or free,
The name of Washington?

Cradle of Shakspeare, Milton, Knox!
King-shaming Cromwell's throne!
Home of the Russells, Watts, and Lockes!
Earth's greatest are thine own:
And shall thy children forge base chains
For men that would be free?
No! by thy Elliotts, Hampdens, Vanes,
Pyms, Sidneys, yet to be!

No!—for the blood which kings have gorged
Hath made their victims wise,
While every lie that Fraud hath forged
Veils wisdom from his eyes:
But time shall change the despot's mood;
And Mind is mightiest then,
When turning evil into good,
And mountains into men.

If round the *soul* the chains are bound
That hold the world in thrall,
If tyrants laugh when men are found
In brutal fray to fall—
Lord! let not Britain arm her hands,
Her sister states to ban;
But bless through all her other lands,
Thy family of Man.

For freedom if thy Hampden fought:
For peace if Falkland fell;
For peace and love if Bentham wrote,
And Burns sang wildly well—
Let knowledge, strongest of the strong,
Bid hate and discord cease;
Be this the burden of her song—
"Love, Liberty, and Peace!"

Then, Father will the nations all,
As with the sound of seas,
In universal festival,
Sing words of joy like these:—
Let each love all, and all be free,
Receiving as they give;
Lord!—Jesus died for Love and Thee!
So let thy children live!

The flower beheld the star above,
And longed to reach its airy love,
But longed in vain. A dew-drop fell
Into the soft and fragrant bell,
And then the star was imaged there,
As if it dropt from upper air;
And gliding down from Heaven had come,
To find on Earth, a kindred home.

Stirling.

Miscellany.

JONATHAN JEFFERSON WHITLAW:

OR

LIFE IN THE SOUTH-WEST.

CHAPTER LIV.

The dreadful scene which old Juno witnessed at Reichland, far from accelerating the weakness and infirmities of age, which now at length seemed rapidly falling on her, appeared to awaken and revive a great portion of her former energy. Not all her reverence for the character of Edward, had taught her to be practically so much a Christian as to understand the doctrine of forgiveness of injuries.

The hatred she had conceived for young Whitlaw, which originated in his barbarous abuse of the power given him over the slaves of Colonel Dart, had gone on increasing with almost every passing day; for in truth every passing day had added to the list of crimes her memory stored up against him. His conduct to Selina—her Selina—had swelled this catalogue to an extent that made her believe she was called upon by Heaven to be the instrument of ridding the earth of such a monster. It was, therefore, with no view to corrupt the principles of Edward's Christian congregation, that she urged them to destroy him. In her heart she believed it would be a deed acceptable in the sight of God; and her disappointment brought no conviction to her mind that it was possible the humble people might be right, and herself wrong; she only thought it was another proof of the ill-luck that dogged her destiny.

"I have shown them," she cried, "that the life of their apostle hangs upon the destruction of this villain, and yet the besotted fools think it their duty to preserve his life. This is not natural. Such reasoning is not in the common course of things, but comes from my evil hap." And never, perhaps, had the long-suffering old woman bewailed the rugged fortune that had followed her, more bitterly than when she failed in this attempt. Never had she felt the utter worthlessness of herself and her existence so painfully, as when she wandered out into the forest on the morning of that eventful day, the miseries of which have been just recorded. She might have bemoaned, in the language of Sampson, her

——— hopes all flat,
——— nature with her seemed
In all her functions weary of herself.

But the deed she had seen perpetrated by those whom she knew to be the agents of the being she abhorred, instead of adding to the weight of grief and horror that rested on her, once more revived her hope of living to avenge Selina's death.

Instead of neglecting her health and strength, as she had done since her return from New Orleans, she now did her very best to cherish both. She returned to her hut with the steady pace of one who would spare herself fatigue. The best and most cheering of her stores were drawn upon for her supper, and she went to bed, praying to God for sleep, that her strength might be renewed, and that she might at last achieve the deed she was appointed to perform.

It may be mentioned, as a proof of the care she took to save those powers of mind and body she was about to draw upon, that though it was necessary for her again to visit those with whom she had always been accustomed to hold intercourse during the night, she now determined to watch for an opportunity of speaking to them by day, lest a midnight vigil and a midnight walk might do her harm.

It would be only retracing the same ground that has been gone over before, were Juno's second round of visits to her Christian friends to be described.—Again she urged them to come forward like men, and avenge the cause of the whole negro race, in destroying the most systematic and brutal enemy they had ever known; and to this plea for vengeance she now added, with all the anticipated triumph of assured success, the history of Edward Bligh's atrocious murder. But it was still in vain: the male portion of poor Edward's congregation was very small, and the few sober-minded men of which it was composed, were in no danger of having their principles destroyed by the sophistry of Juno.

But the purpose of her soul was too strongly fixed for this second failure to set it aside. She had already made up her mind what course to pursue, should the friends of Edward again fail her, and it was only from a strange idea of doing his spirit pleasure that she endeavored to avenge his death by the hands of his own people. These had shrunk from the good work, and she turned to agents of stronger fabric and less tender conscience.

Among the five hundred slaves of Paradise Plantation, there were not wanting some who had heavy cause to execrate the name of Whitlaw, and among whom, as Juno well knew, his recent accession to the situation of their actual legal master, had been *celebrated* the night after it happened—when she had shut herself up in splenetic despair, within her hut—by a chorus of muttered curses.

With her view of the nature of the deed which it was the only remaining object of her life to accomplish—believing it, as she truly did, to be just and holy, she would far rather have entrusted its execution to those who had been the disciples and followers of the martyr, than to such as had never attended his ministry. But having failed *in* this, she once more set forth, after the hours of work were over; and now directing her steps, not exactly to the most holy, but the most wronged and the most vindictive, she soon found herself in the command, if she wished it, of a force sufficient in strength and purpose and in strength of hand to have executed the welcome task she proposed to them a hundred times over.

Having thus succeeded, to her heart's desire, in this part of her task, Juno, cheered in spirits and perfectly composed in mind, made a quiet, friendly visit to Peggy.

She found her sitting alone in the covered space between her wash-house and her sleeping room, and weeping sadly enough, though not bitterly, for the departure of her happy, "glorious" Phebe. Of all the people in the world, Juno was the one whose conversation at this moment was likely to be the most welcome to her. It was she who had obtained the glorious lot for her child: it was she who had seen the last of her before her departure; and it was she who could best relate the horrors of the dreadful day at Reichland, of which rumors had reached the slaves, but of which they as yet knew nothing certainly.

After this tranquil, friendly visit was over, Juno repaired to her home and passed a night of almost unbroken rest.

The following morning, just at the hour when she should be sure to find her new master enjoying the luxuries of his almost *al fresco* breakfast, the old slave repaired to the mansion-house of Paradise Plantation.

With her accustomed licensed boldness, she presented herself in the portico before the windows of his breakfast-room; and there, as she expected, sat the great and happy man. His table was spread with luxury so abundant, that it was evident that the pleasures of eating were not with him addressed to the palate alone, but that the eyes and nose were expected to take a share in it.

So many accidental circumstances had linked Juno in his memory with the most happy moments of his fortunate career, that Whitlaw was fully persuaded she had influenced them. Had Clio, who as he knew would joyfully have shed her blood to do him service, thus suddenly appeared before him, it was not in his nature to greet her with as much observance as he now did Juno. Juno, who, though he knew it not, thirsted for his life as greedily as a famished wolf for the daintiest morsel ever smelt in his ravenous dreams, and who in his soul he believed to be, though free from hellish purposes to him—as foul a witch as ever distilled adders "caught in the eclipse"—Juno was welcomed by him with a gracious smile, and with hospitable offers of whatever she might prefer from his variously-spread table.

"Rum!" replied Juno, brandishing her bamboo with all her pristine mysticism of gesticulation.—"Master of all!—rum can add power to will——"

With his own hand he presented her the glass, which she emptied, after pronouncing, in a tone of great sublimity,

"Health to the master of all!—such health as follows the gifted prayers of Juno!"

Whitlaw, as he listened to her, seemed to feel the comfort of youth, health, and vigor in every limb; and again he smiled upon her gratefully.

"And what brings you to me to-day, Juno?" said he, making her a sign to seat herself as before in the portico. "I'll engage, now, that you are come to give me some profitable counsel—or to tell me something, maybe, that I ought to know."

"I shall begin to think my master has learnt his poor slave's trade," replied Juno, with a grim smile. "Have the green birds told you that?"

"Not exactly the green birds, Juno, for they never talk to me but by your help. However, I have known you for a spell, Juno; and that is enough to help a shrewd man to make a shrewd guess."

"Right, right, right,—a shrewd man you are, master of all! and there's the secret that binds old Juno to love you as she does. Those who consult the spirits of the air, love shrewdness such as yours; it helps them famously."

"Well, then, I have guessed right, have I?—What is it, Juno?—no mutiny among the slaves, I hope?"

"While Juno lives," replied the old woman, nodding her head, significantly,—"While Juno lives—and God may do what God has done—and the years of Juno may pass the years of man,—and her thread of life may still be spun on, and on, as long as yours, master of all,—and while old Juno lives, no mutiny shall rise among the slaves, but you shall know of it by times."

"That's well, Juno—and you shall be paid for it."

"I shall, I shall—my heart will pay me, you may trust to that. And now, what have I got to tell you?"

Here Juno rose up from her seat, and fixing her eyes upon his face, she entered the room and walked close up to him. Then, in a whisper that could not be heard at three steps' distance, she said,

"I cannot tell you now, I cannot tell you here;—but I *will* tell you; and when I do, then you will know how much you owe to Juno."

"But when can you, Juno? I'm sure I'll go anywhere rather than disoblige you.—I expect you are thinking we may be overheard here?" he continued in a whisper as low as her own. "D'ye know of any listeners among 'em?—any ill blood in the house, Juno?"

"It is better you should hear all I have got to say, when I speak and care not who hears me. Will the master of all come to Juno's poor hut before the slaves are driven forth to their work to-morrow morning?"

"That's d——tion early, Juno," replied the great man. "When I wasn't the owner myself, you know, 'twas another guess sort of thing;—and then I was early and late too sometimes. But now, you see, I like to indulge a spell when I wake:—'tis the best part of lying a-bed, I expect, when one's eyes are open, and one knows for certain that one is there, and as snug as feathers and fine linen can make one. Can't I come later in the day, Juno?"

"The master of all can come when he will, and go when he will, and do what he will; but wo will come to the master, and wo will come to the slave in this matter, if his steps are seen drawing near to the dwelling of Juno."

"But the best way not to be seen would be for me to come jest in full working-time. The overseers will take care that no slaves are straggling then; and I need not even cross the fields, you know, for I can ride round into the woods, and so come to you from behind the hut."

"That is true," replied Juno; "and if you come at that time, midnight and darkness could not more surely keep the eyes of slaves from you.—But have none eyes save slaves?—How many others are there, who may be here, or there, according to their will, and none have power to stop them?"

"Not slaves?—Good God!—do you fear the overseers, Juno?—I'll come without fail, just before sunrise.—But say one word,—do you suspect my overseers?"

"One is not all—and even two are not many. But fear not for any of them!—Come five minutes before sunrise, and you shall be told all,—to the last word,—that it is necessary for you to hear."

"Take this glass of rum, Juno," said Whitlaw, in a tone that spoke both gratitude and triumph. "The rascals!—if they are niggers, I know how to deal with 'em; and if they are whites, there's more Lynch law to be had for the asking."

Juno, nothing loath, took the glass, and holding it to her lips, said, "May your coming to poor Juno but keep you as safe from every future harm as she would have you, and you never shall have cause to fear treachery more!"

She then emptied the glass, waved her farewell, and departed.

CHAPTER LV.

It will hardly be doubted that considerably before the sun was visible above the horizon, on the following morning, old Juno was up and ready to receive her expected visitor. But not the slightest trace of hurry or agitation was perceptible in her countenance or manner, and not for many years had she appeared so perfectly exempted from weariness or suffering of any kind.

She walked forth from her hut and turned her eyes towards the east. The short twilight was rapidly brightening into day, when the sound of a horse's feet behind her dwelling made her start. She forgot that he was one of those who professed never to walk when he could ride, and for a moment she feared that their interview was interrupted; but at the same instant she turned her head and beheld Whitlaw.

"The wise and *shrewd* are always punctual," observed Juno, making a respectful reverence. "Will it please the master of all to seat himself on this log?—The air is fresh and pleasant here, and it may be that the hut of Juno is not roomy enough."

"It don't matter much, I expect," replied Whitlaw, "as to where we bide while you say out your say, Juno. Tell me at once, my good woman, what danger is it that threatens?"

"I will answer all your questions, as in duty bound," replied Juno, placing herself before him; "but first, the business that brought you here makes it right and fitting that you should answer some few of mine. I would not willingly mistake or blunder in such a thing as this, and I should like to have your own voice upon it."

"Well, then, begin, in God's name—and be quick, will you?—I hate being out in the damp of the morning; I don't want to shake, I promise you."

"If you should shake, Mr. Whitlaw, the fit will not hold you long: I know a cure for ague."

"But these questions, Juno,—what is it that you want to ask of me?"

"Will you promise to answer all I ask?"

"To be sure—why not?—come, ask away."

"Have you ever caused a negro child to be flogged before the eyes of Colonel Dart, solely to promote his amusement by its gestures and its cries?"

"What the devil can any overseer have to do with that?" said Whitlaw, coloring.

"You shall understand the meaning of all presently. Did you ever cause a negro woman to be flogged before your eyes till she died, and then report to the Colonel that she had died in childbirth?"

"'Tis over late for 'em to do any mischief to me on that score," said Jonathan Jefferson, with a toss of the head. "If I *did*, I expect I killed my own slave, at any rate;—the loss is mine and not the overseer's, let him be who he will."

"Did you, or did you not," continued Juno, "report falsely to the Colonel what his nephew said of him, thereby securing his inheritance to yourself?"

"And I should like to see the overseer that would fault that!—I tell you what old lady, I don't altogether approbate this style of talking to me, and I don't see which way it's to turn to my profit;—so quit if you please, and come to the point at once."

"Be not so hasty with your good friend, Juno," said she; "I have very nearly done, for I find not that your answers throw much new light upon the matter;—I'll ask but one question more;—Did Selina Croft, and did Edward Bligh, owe their early deaths to you?——Monster!—they did!"—exclaimed the old woman, raising her voice to the highest pitch; "monster they did!—and thou shalt pay for it, if thy craven blood is the last that ever sinks into the earth for vengeance!"

Whitlaw turned pale as death. He looked wildly round him; but perceiving only the withered hag, who, trembling with impotent fury, uttered these revilings with the look and voice of a maniac, he roused himself from the terror that had seized upon him, and hastily turned towards the spot where he had left his horse. But as he did so, the idea occurred to him that this old woman, mad as he now believed her, might do him great injury by repeating the tales too plainly stamped upon her disordered mind, and glancing his eye at the same instant over her shaking and diminutive form, he darted towards her with extended hands, exclaiming "Accursed hag!—but I will stop thy breath first!"

Ere he reached her, Juno raised her bamboo to her mouth and drew from it a loud, shrill whistle. Whitlaw at once felt that he was lost. As a last desperate effort, however, he sprang towards his horse, and had nearly caught the rein, when the bushes beside him suddenly seemed to live, and four powerful negroes rushed upon him, who in an instant bore him to the ground. Every arm in that unequal conflict was braced by the consciousness of some well-remembered wrong; and many was the heavy stroke and desperate stab given, rather to afford vent to the long-smothered hatred of the avengers than to ensure the death of their victim; for Whitlaw had breathed his last long before the assassins had ceased to strike.

The ghastly spectacle wrought no change in the feelings of Juno. She steadily watched the death-agony, and then raising her eyes to heaven, exclaimed, "Selina!—my own Selina!—Edward!—saint and martyr of our wretched race!—old Juno has avenged ye!"

Then turning to the executioners, she said, "Let not the blood stain the ground further than needs must.—For me it matters not; but for your sakes, good fellows, it is needful that this righteous deed be hid.—Stay!" she added; "wait for me a moment."

She entered her hut, and presently returned with a bundle of rags. "There—now bind him up. I have a vault ready for him. It was my child he killed, and it was my hands that hollowed out his grave. So, so, do the work steadily and well—there's no hurry yet. You shall bury him where, if you keep your own secret, mortal man will never be likely to find him; and you will have no more to fear than if you'd killed a buzzard and left it rotting in a ditch."

She then again retreated to the hut, while the men, in the best manner they could, obeyed her orders; and having remained there for a few minutes, returned again, saying, "now lift him up and follow me. The tomb is ready."

The four men raised their common foe between them and bore him into the hut, where, to their surprise, yawned what seemed a deep and ample grave. Not a word was spoken by either of them; but as Juno with her own hand fastened down the trap-door that covered him, she said, "There lie, and rest from thy sins! I may have spared thee many.—Could I shut in his evil spirit here," she said, turning to the men, "as I have done his hateful carcass, I should be a better friend than the mother that bore him. But that, poor wretch, is better luck than he could hope for—he'll fare worse elsewhere than we have used him here."

All traces of this terrible deed were soon effaced: the four slaves, their hands and faces washed in the nearest brook, were ready to obey the overseer's call, and went with their comrades to their daily work safe and unchallenged. The bedstead of old Juno was left standing in its usual corner; but her matrass and her blankets, and herself, were all removed before night to the dwelling of Peggy, where she was readily permitted to instal herself; for heavy as was the loss her patronage brought with it, the grateful mother could never forget how much her Phebe owed her.

It was just two days afterwards that the old woman, who, let who might be her master, be it any one or no one, still rambled where she would, contrived to find herself upon the wharf at Natchez, just as a fine steamboat coming down the river, drew near it, to leave and receive passengers and to take in wood.

No sooner had she stopped, than, as usual, a full stream, made up of crew and passengers, poured out of her upon the shore. Juno waited patiently till this rush was over, and then, by the help of her bamboo, got safely on board. She knew the geography of a steamboat as well as that of Paradise Plantation: and presently found herself just where she wished to be, namely, in the presence of Cæsar and his Phebe.

An exclamation of joyful surprise broke from the young couple, which was answered by a friendly nod; and then came the question, for the purpose of asking which she was there: "How is she, Phebe?—how does she bear up?"

"Better, better, dear Juno!—better than you could hope. And must it not be Providence, Juno, that has put her where she is? She could not have the heart to go on fretting her dear life away, with such kind creatures standing by to watch her. And that's why she's better. She thinks it right not to sink down before it, and so she will not sink. I know her better than anybody else can know her now. But that wont be for long, for there's not one of them all, except it is young master Sigismond, whose head is full of our Miss Lotte, that seems from morning to night to think of any earthly thing but her."

"Yes!" said Juno, musingly, "it is the will of God. His will, Phebe, is sometimes shown where it is hard to trace it. But where goodness is plainly seen,—goodness, all-blessing goodness,—then, Phebe, we know that it has pleased the Almighty to unveil his work, and we no longer see him darkly."

Phebe listened with reverence to words of which she felt the truth at her heart. Then followed some talk of Peggy and her little ones; and it was with great satisfaction that the poor old herald Juno's new arrangement. "It is so right for all of you!" said she; "who is there can talk of me to mother, like you, Juno?—and who knows so well as mother how to make the cakes just as you like them?"

Their conversation was interrupted by Cæsar, who having shown his face at the door of the great cabin, and announced to Hermann, who stood near it, that old Juno was aboard, had been immediately commissioned by the whole Steinmark party to invite her to come and speak to them upon the gallery. She obeyed, but her eye only sought out Lucy. The mourning girl saw this, and notwithstanding her earnest efforts to prevent it, the tears would come.

"Forgive me!" said Juno, with more real humility than she was in the habit of feeling before any one; "but to look at you once more—to see you look, Miss Lucy, as if you would live to reward those who love you—it was for this I came: will you forgive me?"

"Indeed, Juno," replied Lucy, "I thank you for your love;—and tell poor Peggy that I am better than she or I either would have believed possible; and tell her, too, that Phebe will be a very happy girl,—for those who have no feelings in the world but goodness have the care of her."

This was Lucy Bligh's last farewell to those of her native land. Old Juno received the cordial good wishes of all the party. As they watched her retreat from the boat to the wharf, the paddles began to play, and in another five minutes they had lost sight of Natchez and its green bluff forever.

* * * * *

A very few words may suffice to trace the most important events that have since befallen the persons with whom the reader has become acquainted in the course of the foregoing pages.

The wishes of the Steinmark family seemed to have power to fill their sails, for swift and prosperous was the voyage, that carried them to the port of Hamburgh. The entire novelty of the scene, and of all the external circumstances in which she was placed,—together with the tender, watchful affection of the family who had become the whole world to her, joined to the sincere and really Christian efforts of her own mind, had all done much for Lucy. The image of Edward was as deeply impressed, and as fondly cherished as ever; but it was the only one, and before the beautiful new country, with all its rousing interests of history and romance, which was to be traversed in the way to Westphalia, was passed over, Lucy scrupled not to confess to her heart, that life might still have happy hours in store for her.

The re-union of the long-parted brothers, was a spectacle that no one could contemplate without feeling that it was a blessing to be near them. A patriarchal circle soon filled the ample castle of the good Westphalian baron; and that Lotte had a castle of her own, and therefore could not always and for ever make part of it, seemed to be the only defect he found in the arrangement. But, like every other member of the family, he soon learned to think, that though it might have been better to possess them both, yet that Lucy could supply her place better than any other fair specimen of womankind in the whole world; and if, in the division of his great wealth, his nephew, Karl, appeared the favorite, it was pretty generally understood that this arose from the great probability there appeared to be that, through his means, his favorite, Lucy Bligh, would speedily become his niece.

The ultimate fate of Clio was as unexpected as it was singular, and must not be forgotten. Whether it were that the unfortunate Jonathan Jefferson Whitlaw, in the new and intoxicating delight of finding himself unexpectedly a man of enormous wealth, felt disposed from the very first hour to use all the power and privilege it gave him, or whether some strange and unconscious prescience of his coming fate led him to prepare for it, certain it is that within twenty-four hours of his having received the deed, which endowed him with Colonel Dart's great possessions, he composed and signed another, duly witnessed and executed, wherein, without mentioning the name of any other living being, he bequeathed it all, as well as everything else he might die possessed of, to Clio Whitlaw, spinster, his dear, and well-beloved aunt.

For several days the unaccountable absence of the proprietor from his home, and his estates, did not create any very general surprise. His father thought that he was treating himself with "a go" at the gaming-table; his step-mother, that it was likely enough he had fallen in love, and was gone to bring home a lady to surprise them; while his unconscious heiress fancied, when she remembered, as she was very apt to do, the days of Mohanna creek, that he was only treating himself with a little pleasure on board a steamboat.

When weeks and months, however, had worn away, and he was no more seen or heard of, Jonathan Whitlaw, senior, began to think that it might be as well to look over his papers, to ascertain, if possible, if he had any affairs likely to take him to a distance.

This examination brought to light the will; and legal opinions appearing in favor of its being at once examined, from the possibility that it might throw some information upon his mysterious disappearance, it was done; and the wonderful discovery made that if indeed he were dead, "Cli Whitlaw, what always served in the store at Mount Etna, was the richest heiress in Louisiana."

The very existence of the will itself, made immediately after he had the power to make it, persuaded many to believe that he must have had some reason to know that he should not live long; but nothing in the world could induce Clio to believe in his death. She immediately showed more wisdom, and even knowledge, than the generality of people gave her credit for, by the manner in which she arranged everything, and took care that all should be prosperous, safe, and in readiness against her Jonathan returned; but as to appropriating one cent of the rich inheritance to herself, she would not hear of it.

The last act of old Juno's life, was to settle this knotty point for the good Clio. Having contrived to converse with her on the subject, and finding in truth that it was probable she would live and die without benefiting by what it was likely she would make a blessing to many, Juno took care that the bones of Jonathan Jefferson Whitlaw, clad in the dress he was known to have been in the habit of wearing, and moreover with sundry identifying letters and papers in his pocket, should be found at no great distance from his mansion. That he should have been murdered, appeared to create but little surprise in any one—his notorious cruelty and tyranny rendered the event extremely natural; but to poor Clio her wealth came stained by tears.

Time, however, softens every human sorrow, and Clio is now living on one of the finest estates in Louisiana, as happy as the sharing kindness and munificence to all the world can and must make a heart as generous as hers.

It was one among many proofs of thoughtful attention, on the part of the Steinmarks towards Lucy, that from the time they arrived at their home, Phebe was appointed to be her especial servant; and it was that reason probably, among some others, which made both Mr. and Mrs. Cæsar Bush declare, that "if heaven was for all the good a happier place than Germany was for niggers, it must be an unaccountable fine place indeed."

After seven years of faithful service in the Steinmark family, Cæsar and his wife contrived to realise a sum sufficient to purchase the freedom of Peggy, who was at an age that made the sum a small one; and *Madame Karl Steinmark, nee Bligh*, furnished what was necessary for the expenses of her voyage. The two younger children were already wives and mothers under the gentle sway of "Miss Clio Whitlaw;" and it was, therefore, with almost unmixed pleasure that the good woman joined her darling Phebe, and was installed as laundress-in-chief of the baron's noble castle.

Frederic Steinmark and his Mary, though they had never through the tedious course of their long exile exchanged a murmur at their lot, now confessed, as they saw the circle of happy faces around them, that Europe was the soil for Europeans; and that there was some comfort in living in a land which, let a man sing what he will about "home," there is no danger that on looking round they should see tears standing in every eye.

THE END.

EMPLOYMENT OF MATERIALS OF LITTLE VALUE.

Among the causes which tend to the cheap production of any article, and which requires additional capital, may be mentioned, the care which is taken to allow no part of the raw produce, out of which it is formed, to be absolutely wasted. An attention to this circumstance sometimes causes the union of two trades in one factory, which otherwise would have been separated. An enumeration of the arts to which the horns of cattle are applicable, furnishes a striking example of this kind of economy. The tanner who has purchased the hides, separates the horns, and sells them to the makers of combs and lanterns. The horn consists of two parts; an outward horny case, and the inward conical-shaped substance, somewhat between hardened hair and bone. The first process consists of separating these two parts, by means of a blow on a block of wood. The horny outside is then cut into three portions. The lowest of these, next to the root of the horn, after being rendered flat, is made into combs. The middle of the horn, after being flattened by heat, and its transparency improved by oil, is split into thin layers, and forms a substitute for glass in lanterns of the commonest kinds. The tip of the horn is used by the makers of knife-handles, and for the tops of whips, and similar purposes. The interior, or cone of the horn, is boiled down in water. A large quantity of fat rises to the surface; this is put aside and sold to the makers of yellow soap. The liquid itself is used as a kind of glue, and is purchased by the cloth-dressers for stiffening. The bony substance, which remains behind, is ground down, and sold to the farmers for manure. The shavings which form the refuse of the lantern-maker are cut into various figures and painted and used as toys, which curl up when placed on the palm of a warm hand. The skins used by the gold-beater are produced from the offal of animals. The hoofs of horses and cattle, and other horny refuse, are employed in the production of the prussiate of potash, that beautiful, yellow, crystalized salt which is exhibited in the shops of some of our chemists. The worn-out sauce-pans and tin ware of our kitchens, when beyond the reach of the tinker's art, are not utterly worthless. We sometimes meet carts loaded with old tin kettles and worn-out iron coal-scuttles traversing our streets. These have not yet completed their useful course; the less corroded parts are cut into strips, punched with small holes and varnished with a coarse, black varnish, for the use of the trunk maker, who protects the edges and angles of his box with them; the remainder are conveyed to the manufacturing chemists in the outskirts of the town, who employ them, in conjunction with pyroligneous acid, in making a black dye for the use of calico printers.—*Post Magazine.*

A VETERAN SINGER.

It is said that the Italians retain the freshness and purity of the vocal organ to an advanced age; in illustration of which, the editor of the Liverpool Mercury publishes an extraordinary anecdote, which he translated from the first volume of Madame Fusil's *Souvenirs d'une jeune Actrice*. It is as follows:

"But the most surprising person I ever heard of in this respect, was the wife of the aged Piccini.—The family and pupils of the latter formed a numerous party, and executed choice selections from his opera. One day, one of the female singers being absent, Piccini requested his old dame to supply her place; and nothing but our respect for the head of the family restrained our inclination to laugh at such a proposal. Madame Piccini, who was then seventy-five years of age, was in appearance more unprepossessing than women generally are at that time of life—hump-backed, short-necked, and gross in figure. From her toilet she might have passed for her husband's cook; which she was in fact, as she was generally occupied in household affairs, and very seldom seen in the saloon, or in the study. Married very young, (like all Italians,) she had a good number of children, grandchildren, and great grandchildren, to the third generation. Madame Piccini, divesting herself of the apron containing cucumbers, which she was about to put in pickle, approached the piano. When she commenced her solo, we heard proceed from this unsightly mass, sounds so fresh and sweet, that neither her daughters nor granddaughters, nor any of her auditors, was ever capable of producing the like. We were in ecstacy, and from time to time I covered my eyes to complete the illusion. I fancied I heard the song of the virgins of Sion during the whole time of her extraordinary performance."

PARTY SPIRIT.

Woe to the men who precede their times! Their times crush them. It is now partly the fate of the impartial and rational politicians of France. She requires in everything men of *sect* and *party*. What matters to her patriotism and reason? It is hatred, rancor, and alternate persecution, which her ignorance demands. She will have them; until wounded by these mortal arms, which she is resolved to use, she falls or casts them from her, to turn to the only hope of all political amelioration—to God, his law, and reason his innate law.

INSANITY.

M. Esquiral, in his statistics of insanity, shows that out of 164 patients in his private establishments, no less than fifty are merchants and men devoted to the *acquisition of wealth*; being nearly double the highest number of any other class. May we not find in the rage for speculation an explanation of the increase of suicide and insanity among us?

It is said of the eccentric John Randolph, that a political opponent who wished to draw him into a quarrel, one day, boldly met him on the side-walk in Washington, with the remark, "I do not turn out for every vile scoundrel I meet." "But I always do," said Randolph, with an expressive wave of the hand; and suiting the action to the word, he turned one side, and went on his way.

The truth of Heaven was never committed to a tongue, however feeble, but it gave a right to that tongue to announce mercy, while it declared judgment.—*Walter Scott's Fair Maid of Perth.*

BON MOTS.

Theo. Hook being in company where he had said something humorous in rhyme of every person present—on Mr. Winter, the late solicitor of taxes, being announced, he made the following impromptu:

"Here comes Mr. Winter, collector of taxes,
I advise you to give him whatever he axes;
I advise you to give it, without any flummery,
For though his name's Winter, his acts are summary."

A GOOD TOAST.—At a late agricultural dinner in Massachusetts, the following toast was given:

"The games of fortune:—shuffle the cards as you will, *Spades* will always win."

TITLES.—Several years ago there was a young English nobleman figuring away at Washington.—He had not much brains, but a vast number of titles. Several young ladies were in debate, going over the list: he is Lord Viscount so and so; Baron of such a country, &c. "My fair friend," exclaimed the gallant Lieutenant N.; "one of his titles you appear to have forgotten." "Ah," exclaimed she, eagerly, "what is that?" "He is *Barren of Intellect*," was the reply.

A PUN.—A brewer was drowned in his own vat. Mr. Jekyll, being informed of the circumstance, said that the verdict of the Jury should be, "Found floating on his *watery bier*."

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